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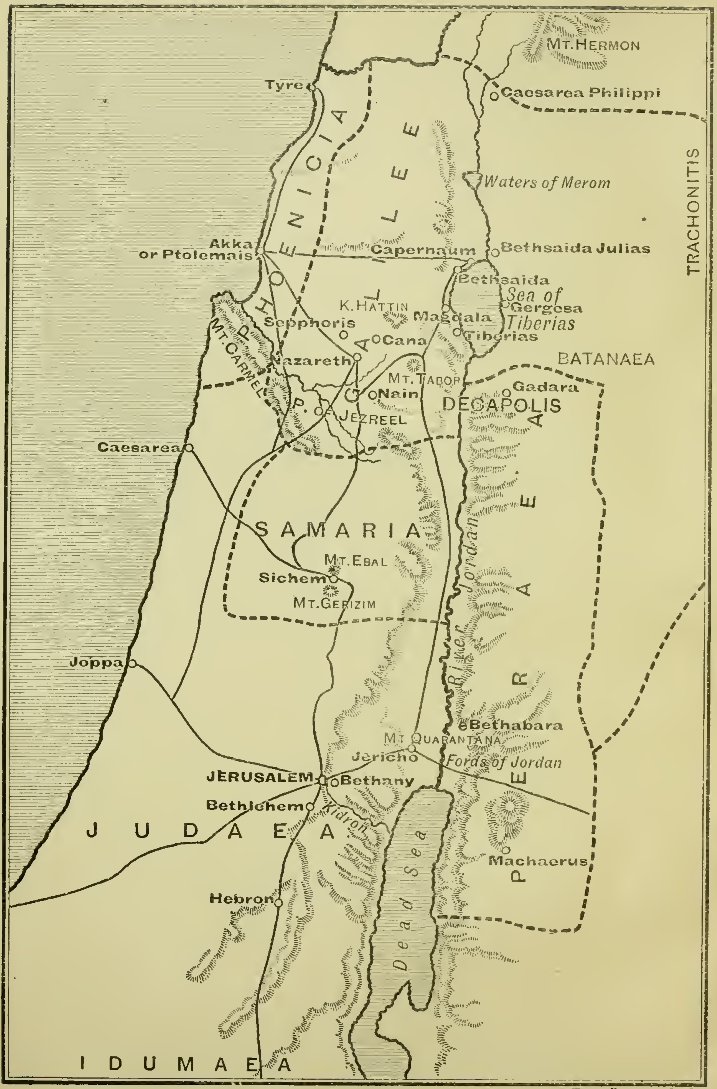
St. Luke's Gospel



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The plain lines show the chief roads in Palestine in the time of Christ.

Rivingtons' Books of the Bible

THE GOSPEL
ACCORDING TO ST. LUKE

WITH INTRODUCTION, NOTES, AND MAPS

EDITED BY

THE REV. A. E. HILLARD, M.A.

HIGH MASTER OF ST. PAUL'S SCHOOL, LONDON

FIFTH EDITION

RIVINGTONS
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PREFACE

This edition of the English texts of the Books of the Bible is meant to provide such notes, etc., as have been found from experience to be most useful to learners, and sufficient also for examination purposes.

This volume, on St. Luke's Gospel, contains explanatory and historical notes, and a marginal analysis of the text, together with maps and introductions—(1) on St. Luke and his Gospel, (2) on Palestine in the time of Christ. A complete synopsis of the Life of Christ is added, showing by difference in type the parts recorded by St. Luke.

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INTRODUCTION

ST. LUKE AND HIS GOSPEL

Life of St. Luke.

St. Luke came from Antioch, in Syria, and was by profession a doctor, as we learn not only from ancient tradition, but from the use of many technical terms in his writings.[1]

Thus he was not a Jew by birth[2] like the other three evangelists, and there is no reason for believing that he was even a proselyte. He probably became a Christian during the preaching of Barnabas and Paul at Antioch, recorded in Acts xi. 19-26. He was with Paul during parts of his second and third missionary journeys (Acts xvi. 10 and xx. 6), and during his voyage to Rome (Acts xxvii.), and also during his second imprisonment at Rome shortly before his death. (2 Tim. iv. 11.) It is probable, if we can believe the traditions of St. Paul, that he needed Luke's services as a doctor.

Authorship of the Gospel.

The earliest direct evidence that the third gospel was *written by St. Luke* is given by the Muratorian fragment, A.D. 180, which gave a list of the books of the New Testament. From that time onwards the evidence is frequent and consistent.

Its date.

The earliest direct evidence that the third gospel was *in use* is the fact that about A.D. 120 the heretic Marcion, who wished to show that the God of the Old Testament was a different God from th God of the New Testament, published an abridged ted edition of this gospel.

But t of the date of the gospel is afforded stles, which book was written by St. of the third gospel (Acts i. 1), was

---

e "a great fever," which was a technical

by not including him in the list of Jews sent, but putting him separately with dedicated to the same Theophilus, and consists largely of an account of the travels in which the author accompanied St. Paul. The events recorded in the Acts end with A.D. 63, which makes it at least probable that the gospel was written before this date.

Characteristics of St. Luke's Gospel.
1. Written for Gentiles—as shown by
(a) phraseology.
(b) subject matter.
(c) his genealogy of Christ.

The characteristics of the third gospel are such as we should expect from our knowledge of St. Luke's life. In the first place, as a Gentile and as a companion of St. Paul in his preaching, he writes as if for Gentiles. Many of his phrases show this. A man writing for Jews would not speak of "the feast of unleavened bread *which is called the Passover*," nor would he trouble to describe Capernaum as "a city of Galilee." Moreover, St. Luke uses Greek equivalents for common Jewish words, *e.g.* 'teacher' or 'master' for Rabbi. The way he deals with his subject-matter shows the same. He frequently omits parts of Christ's teaching that were of special Jewish application, *e.g.* in the sermon on the mount. On the other hand, his desire is obviously to emphasise those parts of Christ's work and teaching which showed that He intended His mercy for the Samaritans and the Gentiles as well as the Jews, *e.g.* the parable of the good Samaritan, the parable of the great supper, and such teaching as xiii. 29, xxiv. 47. He does not wish to pourtray Christ "the Son of David" so much as "the Son of man," and even his genealogy of our Lord is taken back to Adam.

2. literary.
and chronological.

In the second place the gospel of St. Luke is more *literary* in style and historical in form than the gospels of St. Matthew and St. Mark. He writes a more scholarly Greek. He writes in the main chronologically, and it is on his information as to dates (*e.g.* iii. 1) that we mainly rely for the dates of Christ's ministry. He does not leave incidents isolated, but almost invariably explains what led up to a parable or conversation.

Sources of St. Luke's information

St. Luke expressly declares that he obtained his information from those who "from the beginning were eye-witnesses."

(a) "eye-witnesses."
(b) St. Paul.
(c) Aramaic manuscripts.

This is the only information we have as to the sources of St. Luke's knowledge. But we should take into account his constant companionship with St. Paul, who may have given him information, and must certainly have influenced his purpose and his line of thought in writing the gospel. Moreover a difference in style in certain passages has been supposed to indicate that St. Luke is translating certain Aramaic documents, especially in chapter i. Aramaic was the common language of the people at the time, being a mixture of Syrian and Chaldaean, and as it was the language of our

Lord we need not be surprised to find that the evangelists, writing in Greek, frequently differ slightly as to His actual words.

The parts of Christ's life dealt with in St. Luke.

What portions of our Lord's life are described by St. Luke or St. Luke alone will be shown by the Synopsis appended to this introduction (p. 16), which follows the ordinary harmony, and divides our Lord's life into five parts; viz.—

(1) His birth (B.C. 4) and early life.
(2) His early ministry, mainly in Judaea. A.D. 27 to March, A.D. 29.
(3) His ministry round the Sea of Galilee. March and April, A.D. 29.
(4) His journeys to Northern Galilee. April to October A.D. 29.
(5) His ministry in Judaea and Peraea. October A.D. 29 to March A.D. 30.

St. Luke gives no account of (2) at all, but is very full on (3) and (5), and gives the fullest account of the birth of our Lord. The events recorded by St. Luke are printed in a prominent type in the Synopsis, and those recorded by St. Luke *alone* are marked by an asterisk. The number of *parables* thus marked should be especially noted.

PALESTINE IN THE TIME OF CHRIST

Herod the Great king of all Palestine, B.C. 37-4.

At the time of the birth of our Lord (some time before the Passover of B.C. 4) Herod the Great was, by the sufferance of the Romans, king of Palestine from Damascus to the borders of Egypt. His father was an Idumaean or Edomite, who had acquired power in Judaea by inclining always to the Roman side; and when an invasion of Parthians carried away Hyrcanus, the prince of the Maccabaean house, who reigned, though weakly, in Judaea, Herod was declared by the Roman Senate king of Judaea. (B.C. 37.) In many respects he was not a bad king. He restored order, repressed brigandage; he rebuilt the temple completely, with a front of pure white marble and a roof of gold; he protected Jews abroad, and even fed the poor in time of famine. But the Jews hated him as a foreigner, who had no right to rule in the holy city. He had introduced Roman eagles and heathen sacrifice into Jerusalem; and he had extirpated the Maccabaean house, even putting to death his own wife, Mariamne, the granddaughter of the last prince.

Herod's sons.

When Herod died, in B.C. 4, he divided his kingdom by will between three sons, who were allowed by Augustus to inherit their shares under the title of tetrarchs or princes.

(1) Philip, tetrarch of Batanaea, B.C. 4-A.D. 34.

Of one son, Philip, we hear little, though he is mentioned in Luke iii. 1. He ruled over Batanaea, the country north-east of the Sea of Galilee, from B.C. 4 to A.D. 34; and Caesarea Philippi was rebuilt by him and bore his name.

(2) Herod Antipas, tetrarch of Galilee, &c. B.C. 4-A.D. 39.

Another son, Herod Antipas, ruled Galilee (without the sea-coast) and Peraea (the country east of the Jordan) from B.C. 4 to A.D. 39. He was the Herod who married Herodias, wife of his half-brother Philip;[1] and who, being rebuked for this by John the Baptist, had him put to death. (Luke iii. 19.) It was Herod Antipas also to whom our Lord was sent by Pilate. (Luke xxiii. 8–11.) He was not a bad ruler, but he was a great friend of the emperors Augustus and Tiberius, and this gave him the reputation of being a spy. This may have been the cause of the enmity between him and Pilate, till they were reconciled on the day of our Lord's trial. (Luke xxiii. 12.)

---

[1] Not the same as Philip the tetrarch.

(3) Archelaus rules Judaea, B.C. 4–A.D. 6.

Archelaus inherited Judaea, and he behaved so tyrannically, even letting loose his legionaries upon the people on the Passover-day, that Augustus removed him in A.D. 6. At the same time he took the opportunity of making Judaea a Roman province.

Thus throughout the period of our Lord's ministry we have Palestine divided politically into three parts: (1) The Roman province of Judaea, including Samaria to the north and Idumaea to the south; (2) the tetrarchy of Herod Antipas, including Galilee (except a strip along the coast) and Peraea, "the parts beyond Jordan"; (3) the tetrarchy of Philip in the north-east.

Judaea a Roman province.

At first the Jews in Judaea liked the change, when their country became a Roman province. But when the signs of their subjection were too openly displayed, when a Roman governor fixed his quarters at Caesarea, lodged troops in the tower of Antonia close by the temple, and kept order at the great feasts with Roman legionaries—above all, when Sulpicius Quirinius came from Syria to take a census of the new province, and each man had to register himself and his property with a view to taxation, their consternation and anger were intense. Judas of Galilee became a national hero, and the strictest of the Pharisees grouped themselves round him, prepared to die rather than submit to the inevitable. The new party took for their name "the Zealots," and for their principle that obedience to the Romans was disobedience to God.

Revolt under Judas of Galilee—the Zealots.

Though Judas was slain, his party survived; and it was the Zealots who in the siege of Jerusalem (A.D. 70) maintained the defence to the bitter end.

Roman policy in Judaea.

The Roman procurators altered the constitution by slow degrees. They named the high priests, and frequently changed them for political reasons; and even the high priests' robes were guarded by Romans in the Tower of Antonia. They appointed local councils, which weakened the authority of the central Sanhedrin. But in the main the first four governors (6–26 A.D.) tried to hurt religious feelings as little as possible. The Jews had to sacrifice and pray for the emperor, but, on the other hand, the emperor presented a daily sacrifice to the temple.

Pontius Pilate governor, A.D. 26-36.

But it was different when a nominee of Sejanus, Pontius Pilate, was appointed governor. He ruled from 26 to 36, a decade which is famous in history, as covering the period of Christ's ministry and death.

His acts of tyranny.

Pilate's first offence was not allowing the soldiers to remove the images from their standards when they entered Jerusalem. These images were worshipped by the soldiers, and as symbols of idolatry were hateful to the Jews. A deputation of Jews waited on Pilate for five days, and refused to desist, though he threatened them with instant death. Eventually he was compelled to give way; but shortly after he introduced votive tablets into the palace of Herod, which was taken as an attempt to introduce the Caesar-worship now flourishing everywhere else in the empire. Even Herod's family protested, and in the end Tiberius ordered Pilate to remove the offensive stones. His administration ended in 36, when he caused a massacre among a party of Samaritans who were searching for the lost vessels of the tabernacle, supposed to be buried on mount Gerizim. Pilate was ordered to justify himself at Rome, but Tiberius died before he arrived there, and he was never reappointed.

The government of Judaea as a province.

We must believe, on the evidence of Jewish accounts, that the Roman rulers of Palestine and the Herods were guilty of occasional acts of tyranny; but we need not believe that the Roman system of provincial government under the emperors, which proved a benefit to so many countries, did not benefit Palestine by the enforcement of order and the development of natural resources.

When Judaea became a Roman province, in A.D. 6, it came under the emperor's direct supervision. It was becoming the custom to leave only the more peaceful provinces in the hands of the senate; and while ex-consuls succeeded to the governorship of these as in republican times, provinces which required much military force, either from their position on the frontier, or from the turbulence of their population, were governed by the direct nominees of the emperor, who in the most important provinces were "legati," in the less important "procurators." The governor of Judaea was a procurator, but he had under his command about 3000 troops, with which he garrisoned Caesarea, Samaria, and Jerusalem. At Jerusalem the garrison lived in the Fort Antonia, on the north side of the temple. At the times of great festivals the governor himself came to the capital to keep order, but as a rule he lived at Caesarea, and he took care on entering Jerusalem to avoid irritating the

The military occupation.

Jews by any display of heathen images on the soldiers' standards.

The census,

Beyond this military occupation and the hearing of appeals, either at Jerusalem or Caesarea, the procurator ordinarily abstained from interference. But there was one specially Roman institution which irritated the Jews more than any other mark of subjection; viz., the census, which Augustus extended over the whole empire. It is possible that at first the Jews were allowed to be enrolled according to "the cities of their fathers," as their own custom was; but each man had to declare before Roman officials his name, age, family, occupation, and property.

and taxation

The Jews resented this, partly because it seemed disobedience to the Mosaic law (Exodus xxx.), but mainly because the census was meant to be the basis of taxation. The two chief taxes were the land tax (*tributum soli*) and the tax on personal property (*tributum capitis*). These two were levied directly by Roman officials. Besides these there were duties on imports and exports (*portoria*) and other indirect taxes. Doubtless there were other taxes for local purposes—for maintaining bridges, roads, and public buildings, and it is very probable that Matthew at Capernaum had to collect certain dues on the traffic of the Lake. But Galilee, as still belonging to Herod Antipas, was probably not taxed in the same way as Judaea.

The "publicans."

The *indirect* taxes of Judaea were put up to auction at Rome. The speculators who bought them were called "publicani," and they had their own agents in the province to collect them. It is to these agents that the name "publican" is applied in the New Testament. The governor had to supervise the action of these agents, and if he chose to connive at extortion it was profitable to himself, and the chances of the province undertaking an expensive appeal to Rome were very small.

Jewish government—local councils of elders.

Except in these respects the Jews governed themselves, in all towns where they formed a majority of the population. In each of these towns there was a local council of *elders*, numbering from seven to about twenty, according to the size of the town. They met in the synagogue, and could try all ordinary offences committed by members of their community, inflicting fines, imprisonment, and scourging. The scourging was always inflicted in the synagogue in the presence of the elders.

The Sanhedrin

Above these local councils stood the central council of the Sanhedrin. The Jews traced the origin of this council back to Moses' council of seventy, but in reality it must have come into existence some time after the captivity. Its name is the Greek *συνέδριον*, and it consisted of the High Priest, who was ex-officio president, and seventy others chosen from among the heads of families for learning and good life. No proselyte or money-lender could have a place in it, and all young and unmarried men were excluded, because they might be hasty and unmerciful in their judgment.

The function of the Sanhedrin was the administration of the law of Moses; and as this was the *only* law of the land (except where the Romans interfered) the Sanhedrin not only settled questions of religion, ceremonial, and interpretation, but tried all notable crimes referred to it by the local councils of elders. They still tried cases of murder in the time of Christ, but if they wished sentence of death to be pronounced they had to refer the case to the Roman governor.

Scribes.

On account of these duties the Sanhedrin largely consisted of a class of men known as scribes or lawyers. After the captivity the old Hebrew of the Pentateuch was no longer a spoken language, having been replaced by Aramaic, which was the old language of Syria gradually adopted by the Jews after their return from exile. The men who were able to read, copy, and explain the law in its original language, were called scribes, and gradually the office of scribe became a recognised profession. In the interpretation of the law they greatly assisted the Sanhedrin. They compiled commentaries, and their "interpretations," embodied in the judicial decrees of the Sanhedrin, grew like English "case-law," and helped to form that vast body of "tradition" which became such a burden to the later Judaism. We need not therefore be surprised to find them occupying in the time of Christ a very prominent position.

Tradition of the Elders.

The nature of this "tradition of the elders" will be best understood if we take into account two theories which the scribes taught. One of these was that all the guidance needed for the affairs of life was virtually contained in the law, if only it could be understood aright. The other was that, besides the written law, God communicated to Moses on Mount Sinai many directions, which were to be handed down orally from generation to generation. The "tradition" was an indefinite expansion of the written law on the basis of these two theories, and, like the Sibylline books of Rome, could be made to contain exactly what was required by the authorities. It was divided into two portions—the Halacha, traditions as to religious ceremonial, especially the sacrificial system, the revenues of the priests, and purification, and the

Haggada, which contained historical information, or rather tales and legends. For instance, the Haggada knew the names of the angels, and knew that their life was regulated according to the law of Moses. It fixed dates for all events from the creation of the world. It said that Noah wrote works on medicine, and that Abraham was an astrologer. In the New Testament a knowledge of these traditions is several times assumed. It was one of these traditions that the rock struck by Moses to obtain water followed Israel to the promised land (1 Cor. x. 4), and another that Satan and the archangel Michael contended for the body of Moses. (Jude 9.)

The method of interpretation, then, followed by the scribes was superstitious, and shows an amazing credulity. But we must not attribute to the early scribes all that is extravagant in the later. It is well to remember too that it was only in their schools and by their teaching that religious knowledge was kept generally alive. Many of them were real scholars, who founded "textual criticism," and were so devoted to the law that for the sake of studying it they gave up wealth and lived an ascetic life. The absurdities in which their studies ended may be partly due to the misfortune that there was no civil law apart from the religious law. Civil law requires to be applied with endless subtlety and attention to detail, and where it is not distinct from religious law the latter is apt to receive similar treatment, in other words, to grow into a rigid ceremonialism.

Pharisees and Sadducees

The scribes then were a *profession*. But the consultations of the Sanhedrin generally resolved themselves into contests between two parties, which had grown into prominence during the rule of the Maccabee princes, *i.e.* since 168 B.C. These parties went by the names of Pharisees and Sadducees. The Pharisees were by derivation "the Separate," probably implying that they kept themselves carefully away from all that was "unclean." They were the party "zealous for the law," who would maintain the Mosaic ceremonialism in all its details rigidly. The Sadducees or "Zaddikim" were "the Righteous," *i.e.* those who believed that righteous conduct—justice, mercy, and truth—was the first essential, while Mosaic ceremonies were not to be insisted upon, and that the law might well be adapted to the requirements of the age. They took the standpoint that good should be done for its own sake, without regard to rewards or punishments; they prided themselves on not thinking of rewards or punishments in the next world, and perhaps it was through a development of this that they came to deny the resurrection. This was their most prominent doctrine in the time of Christ.

Politically these two parties tended to take opposite sides. The Sadducees were ready to admit Greek and Roman influence, and were naturally preferred by the Roman governors. The high-priestly family of Annas was Sadducee. But we must not suppose that all the Sadducees belonged to

Herodians. the political party of the Herodians, who advocated, in opposition to Jewish national aspirations, submission to the rule of the Herod family and the Romans. The Pharisees on the other hand were in theory opposed to submission, and many men of extreme views went into the wilderness under

Essenes. the name of Essenes, and lived a kind of monastic life, apart from the world of politics, rather than come into contact with the pollutions of a city governed by Gentiles. Others

Zealots. were for taking immediate political action, and joined in the rebellion of Judas of Galilee, at the time when Judaea became a Roman province. They took the name of "the Zealots," and one of the apostles, as having belonged to this party, was known as Simon "Zelotes," or "the Cananaean."

The Temple

The centre of the Jews' religious worship was the Temple at Jerusalem, which had been rebuilt, roofed with gold and faced with marble, by Herod the Great. Each Jew tried to be present at the Temple at least once a year, generally at the Passover; and at the times of all the great festivals the roads from Galilee and Peraea were crowded with pilgrims, who sang psalms as they went along.

Temple-tribute.

The worship of the Temple was maintained by the "Temple-tribute," the half-shekel which every loyal Jew, in whatever part of the world, sent annually to Jerusalem. Large sums came every year from Babylon, Rome, Alexandria, and all cities where there were Jewish colonies. It was this tribute that was once demanded of our Lord. This fund and all that concerned the Temple worship was administered by the

"Chief priests." families of "chief priests." The mass of priests had sunk into an inferior position, and they were often ignorant men.

Jewish feasts.

The Jewish calendar contained the following important feasts and fasts:

In the month Nisan (March-April)—the Passover.
„ „ Sivan (May-June)—the Feast of Weeks, or Pentecost.

In the month Tishri (Sept.–Oct.)—the Day of Atonement
and the Feast of Tabernacles.
In the month Kisliv (Nov. Dec.)—the Feast of Dedication.
" " Adar (Feb.–Mar.)—the Feast of Purim.

Of these the three great festivals were the Passover, Pentecost, and the Feast of Tabernacles.

Passover. The Passover lasted eight days, and commemorated the deliverance from Egypt, when the destroying angel "passed over" the houses of the Israelites in slaying the firstborn of the Egyptians. The most important ceremony was the eating of the Paschal lamb by each family, after it had first been slain as a sacrifice by the priest in the Temple. Another name for this feast was the "Feast of Unleavened Bread," because during the eight days everyone abstained from leavened bread and fermented food, in memory of the food hastily eaten when the Israelites left Egypt.

Pentecost. The Feast of Weeks was so called because it was seven weeks after the Passover. It came at the time of the wheat harvest in Palestine, and the firstfruits were then offered. Its Greek name, "Pentecost," means "the fiftieth day," *i.e.* from the Passover.

The Day of Atonement. The Day of Atonement was the great fast. The day was spent in religious services and confession of sins, and no food was touched till sunset.

Tabernacles. The Feast of Tabernacles lasted nine days, during which the people lived, or at least ate their meals, in booths constructed in the open air, in memory of the forty years spent by the Israelites in tents in the wilderness.

Dedication. The Feast of Dedication commemorated the re-dedication of the Temple by Judas Maccabaeus, B.C. 165, after it had been defiled by Antiochus Epiphanes of Syria, who tried to force heathen worship on the Jews, and set up an image of Zeus on the altar in the Temple.

Purim. The Feast of Purim (or Lots) was in memory of the deliverance of the Jews from the massacre devised for them by Haman, as related in the book of Esther.

Synagogues. But though the Temple was the centre of pilgrimages, and though there only could sacrifice be offered, only those who lived at Jerusalem could use it as a place of daily prayer. Since the captivity there had sprung up in every centre of Jewish population throughout the world a house of prayer or synagogue, and the synagogue was in the time of Christ the real centre of the Jew's devotion.

A synagogue was generally a plain rectangular building, with no furniture except a chest for the sacred scrolls, a reading-desk on a low platform, and seats around it, for men on one side and women on the other. Service, consisting of prayers and passages from the Pentateuch and prophetic books, was held there at least three times a week. The local council of elders met there to administer justice. And in the synagogue the minister or chazzan taught the children to read the sacred books, and made them learn by heart the precepts of the law.

"Schools." This was the only school to which the children were sent. All else that they learnt was learnt at home. But all their education consisted of the law and a trade. The "schools" of the rabbis were rather the lecture-rooms of men like Hillel, attended only by grown-up people. And all their disputation can have affected but little the mass of people living away from Jerusalem, who in fact only came into contact with them at the times of the great festivals, when the great doctors sat in the courts of the temple and allowed all comers to ask them questions.

Hitherto we have only spoken of the Jewish population of Palestine. But outside Judaea itself the Jews were not in the majority. The centre of Palestine was occupied by the Samaritans, whose territory was included in the province of Judaea, while in Galilee, still subject to Herod Antipas, the Gentiles were as numerous as the Jews.

The Samaritans. The Samaritans were a mixed population descended from the tribes which the Assyrians had planted in the country after the captivity of the Northern kingdom. They were taught the Jewish religion by a priest, and when the Jews returned from Babylon they were at first ready to join with them in rebuilding the temple. But being repulsed, they opposed the Jews by all the means in their power, and eventually built a temple of their own on Mount Gerizim, the mountain from which "the blessings" had been pronounced when the Israelites entered Canaan. "Our fathers worshipped in this mountain," said the woman of Samaria to our Lord; and in this she only repeated the common belief of the Samaritans that their temple was authorised by a more ancient decree of God than the temple at Jerusalem. They even claimed to be true Israelites of the tribes of Joseph. There was always bitter enmity between them and the Jews, who would not pass through their territory if they could avoid it, and would not use the name Samaritan except as a term of extreme abuse. The temple on Mount Gerizim was destroyed by one of the Maccabees, but the sect of the

Samaritans still survives. Over a hundred of them still keep the Passover on a small plain near the summit of Mount Gerizim.

The population of Galilee.

But one of the greatest difficulties of the government of Palestine was that in many of the large towns of Galilee the Jews were in the minority, and as the strictest of them held it defilement even to eat with a Gentile, anything like a common government of such towns was impossible. Where the number of Jews was considerable, there existed, as it were, two municipalities in the same town; but in others, as Caesarea Philippi, Bethsaida Julias, and the Greek cities of the Decapolis, the government could afford to pass over the Jews altogether. In these a Gentile "senate" exercised authority over the town itself and the district around it.

This foreign population consisted mainly of Syrian Greeks, who, if accounts are to be trusted, exhibited in combination all the most worthless qualities of the East and of the West, excelling in jugglery and all that required dexterity of body, but excelling still more in all occupations that required fraud and mental depravity. Under the protection of Rome these Syrians usurped all the coast towns—Caesarea, Ascalon, Gaza—and all the busiest towns in the linen manufacturing district round the Sea of Galilee—Scythopolis, Tiberias, Sepphoris. Most of the commerce came into their hands. Greek even began to drive out the popular Aramaic, and Greek names became common among the Jews themselves. While the Jews at Jerusalem were fighting against the symbols of Roman idolatry—the Roman eagle and the soldiers' standards—in all the other large towns temples were rising not only to Greek gods, but to all the old gods of Syria.

Jewish "hatred of mankind"

The irresistible nature of this peaceful invasion of Palestine made it more galling to the Jews than an actual conquest would have been; and feeling that every year their sphere was being narrowed, and their religion, so to speak, brought to bay by all the heathen worships of the world, the great teachers of Jerusalem began to prepare their pupils for standing with faces set against the whole world in a last desperate struggle. They persuaded themselves that the Gentiles were spiritually blinded by God, and, like the beasts, had no "faculty for religion." To marry among them was a crime, and the best answer to their enquiries was a curse. Juvenal is right when he says some of them would not show the way to any but a Jew; and all Roman writers treat the Jews as a contemptible race, whose prejudices were not worth understanding, but whose extinction was devoutly to be hoped for.

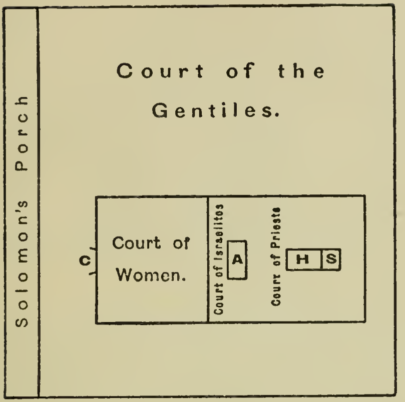
largely due to Messianic expectations.

This singular "hatred of mankind" may be understood better if we study the Jewish literature of the first century A.D., which shows, most often by accounts of ecstatic visions and utterances of prophetic tone, how deeply the idea of the coming Messiah had taken root in the people's hearts. It had been growing ever since the return from Babylon, and had received a definite direction from the tyranny of Antiochus Epiphanes in 168 B.C. There was to come, they imagined, a very dark moment for the Jews—violence and lawlessness would cover the earth, while pestilence and famine and signs in the heaven above would show the sympathy of nature. Then, when all seemed lost, the prophet Elijah would reappear, and in three days' work set straight all this disorder of men and nature, and at the end of them would anoint the Messiah, who would till that moment have lived on earth in ignorance of his own destiny. Immediately all the peoples of the earth would gather together to war against the Messiah in a battle round Mount Zion, but they would be destroyed without the lifting of a hand by the flames and tempest issuing from the Messiah's lips, till nothing should be left but dust and ashes and smoke.

Immediately afterwards, the "Antichrist of this Jewish Armageddon" being slain, all "peoples, nations, and languages" would submit to the Messiah, and the "kingdom of heaven," a new golden age, would begin. A "new Jerusalem," which had once been on earth before man sinned, would descend again from heaven. The lost tribes of Israel would be gathered, and even the dead of Israel be raised. As in the legend of the golden age, the earth would bring forth fruit and wheat and vines untilled, and honey would be found again on the leaves of the trees. The beasts would all grow tame, and eat grass together. All sickness and early death would cease among men. At the end of a thousand years of such delights all the dead would be raised, the books be opened, and a final judgment passed.

It was these fantastic visions of "the kingdom of God" that encouraged the Jews in their repeated struggles against Rome, which ended in the destruction of their state by Titus in A.D. 70, after the most terrible siege the world has ever witnessed. But we cannot set much of their suffering down to Roman oppression—rather it was the logical result of their own national infatuation, and, above all, the blindness of their leaders to the possibility of a greater world than their own little community.

HEROD'S TEMPLE.



The Court of the Gentiles is the great outer enclosure of the Temple, forming a square of nearly 700 feet. Into this were admitted men of all nations, and it served as a market where the money-changers, &c., carried on business.

From this the Jew might pass up the great staircase (C) into the inner enclosure, the first part of which was the Court of the Women, used by both men and women. From this he passed up more steps into the court of the Israelites, from which women were excluded. Beyond this, and partly separated from it by the Altar of Burnt-offerings (A), was the Court of the Priests.

Another flight of steps led into (H) the Holy Place, in which were the Altar of Incense, the Table of Shewbread, and the Golden Candlestick.

Behind this lay (S) the Holy of Holies, completely empty, and only entered once a year (on the Day of Atonement), by the High Priest. It was separated from the Holy Place by a curtain ("the vail of the Temple").

The Holy Place and the Holy of Holies made the Temple proper, their small size being explained by the fact that they are meant for priests, not for worshippers. They were the only parts roofed in, the courts being all open to the sky. Solomon's Porch had a roof supported by rows of pillars.

The Temple enclosures rose by degrees from the side of Solomon's Porch, so as to form a series of terraces, crowned by the Temple itself, which was faced with marble and roofed with gold.

The daily sacrifices were offered at the large stone Altar of Burnt-offerings (A).

SYNOPSIS OF
THE LIFE OF CHRIST.

In the following Synopsis of the Life of Christ all events recorded by St. Luke are printed in thick type. The asterisk * signifies that the event is recorded by St. Luke *alone*. The object is to show exactly the part of Christ's life which is recorded by St. Luke. Tischendorff's harmony is adopted. The pupil will of course understand that both harmony and chronology are problematical.

PART I.

BIRTH AND EARLY LIFE OF CHRIST.

Date.	*Passage.*	
B.C. 4.	**Luke i. 5–80.**	* **Birth and naming of John the Baptist.**
		* **Annunciation of Christ's birth.**
		* **The "Magnificat" and "Benedictus."**
	ii. 1–7.	**Birth of Christ at Bethlehem.**
	8–20.	* **Announcement to the Shepherds.**
	21.	* **Circumcision of Christ.**
	21–40.	* **Presentation in the Temple.**
		* **The "Nunc Dimittis" of Simeon.**
	Matt. ii. 1–23.	Visit of the Magi.
		Flight to Egypt.
A.D. 8.	**Luke ii. 41–52.**	* **Christ among the doctors.**

PART II.

EARLY MINISTRY—MOSTLY IN JUDAEA—A.D. 27–29 MARCH.

Date.	*Passage.*	
	Luke iii. 1–18.	**Preaching of John the Baptist.**
A.D. 27.	**21–22.**	**Baptism of Christ.**
	iv. 1–13.	**Temptation of Christ.**
A.D. 28.	John i. 19–51.	John the Baptist's testimony to Christ.
		Call of Andrew, Peter, Philip, Nathanael.
	ii. 1–25.	Water turned into wine at Cana.
Passover.		First cleansing of the temple.
	iii.	Conversation with Nicodemus.
		Ministry in Judaea.
	Luke iii. 19-20.	**Imprisonment of John the Baptist.**
December.	John iv.	Return to Galilee.
		The woman of Samaria.
		Healing a nobleman's son at Cana.
A.D. 29.	v.	Return to Jerusalem.
March.		Healing the paralytic at Bethesda.
		Consequent disputes as to the Sabbath.

PART III.

MINISTRY ROUND THE SEA OF GALILEE—MARCH TO APRIL, 29 A.D.

29. March.	**Luke iv. 14, 15.**	**Return to Galilee.**
1st week.	**16-32.**	***Preaching and rejection at Nazareth.**
	v. 1–11.	**Call of Andrew, Simon, John, James.**
2nd week.	**iv. 33-44.**	**Healing of demoniac at Capernaum.**

Date.	*Passage.*	
2nd week.	Luke iv. 33–44.	Healing of Simon's wife's mother and others.
	v. 12–39.	Healing a leper and paralytic.
		Call of Levi.
		Dispute with Pharisees.
3rd week.	vi. 1–19.	The disciples pluck corn on the Sabbath.
		Teaching on Sabbath at Capernaum.
		Healing a withered hand.
		Choosing the twelve apostles.
	20–49.	Sermon on the Mount.
	vii. 1–17.	Healing a centurion's servant at Capernaum.
		*Raising a widow's son at Nain.
	18–35.	Messengers from John the Baptist.
		Christ's teaching about John.
	36–50.	*Meal with Simon the Pharisee.
		A woman anoints his feet.
	viii. 1–3.	Preaching in Galilee.
	Matt. ix. 32–34.	Healing of a dumb man.
	Luke viii. 4–18.	Parable of Sower and its teaching.
	Matt. xiii. 24–53.	Parable of the Tares.
		,, the Mustard Seed.
		,, the Leaven.
		,, the Hid Treasure.
		,, the Pearl.
		,, the Net.
	Luke viii. 19–21.	Who are Christ's mother and brethren?
	22–25.	Christ calms the storm.
	26–40.	Healing the Gergesene demoniac.
	41–56.	Raising of Jairus' daughter.
		Healing of woman with an issue of blood.

Date.	*Passage.*	
3rd week.	Matt. ix. 27–31.	Healing two blind men.
4th week.	Mark vi. 1–6.	Christ teaches again at Nazareth.
	Luke ix. 1-6.	Christ sends out the Twelve.
	Matt. xiv. 1–21.	Death of John the Baptist.
	Luke ix. 7–9.	Perplexity of Herod as to Christ.
	10–17.	The feeding of 5000.
	John vi. 15–65.	Christ walks upon the sea.
		Discourse on the Bread of Life at Capernaum.
	Matt. xv. 1–20.	The Pharisees rebuked for their tradition.

PART IV.

JOURNEYS IN NORTHERN GALILEE—APRIL TO OCTOBER, 29.

29. April to Oct.	Mark vii. 24–37.	Journey to Tyre and Sidon.
		Healing daughter of Phoenician woman.
		Healing deaf and dumb man.
	viii. 1-9.	Feeding 4000 in Decapolis.
	10-21.	Pharisees at Magdala require a sign and are rebuked.
	22–26.	Healing a blind man at Bethsaida Julias.
	Luke ix. 18-27.	On a journey to Caesarea Philippi (Mark viii. 27) Christ questions His disciples, and teaches them that He must suffer.
	28-36.	The Transfiguration.
	37–45.	Healing a lunatic child.
	Matt. xvii. 24–27.	Christ pays tribute.
	Luke ix. 46-50.	Jealousy of disciples rebuked.
	Matt. xviii. 6–35.	Offences and forgiveness.
		Parable of two debtors.

PART V.

MINISTRY IN JUDAEA, PERAEA, ETC.—OCT. 29 TO MARCH 30 A.D.

Date.	*Passage.*	
29. Oct.	Luke ix. 51–62.	Journey to Feast of Tabernacles at Jerusalem.
	John vii. 11–53.	Teaching at the Feast as to his own doctrine.
	viii.	The woman taken in adultery.
		Christ "the Light of the world."
	ix.	Healing a man born blind.
	x. 1-21.	Christ "the Door" and "the Good Shepherd."
Oct. to Dec.	Luke x.	Journeys in Judaea.
		*Sending out the Seventy. Their return.
		*The lawyer's question about eternal life. The parable of the Good Samaritan.
		*Christ entertained by Martha and Mary.
	xi. 1–13.	How to pray. The Lord's Prayer.
	14-28.	Casting out devils.
	29-36.	The 'sign' of Jonah.
	37–54.	Christ dines with a Pharisee and rebukes Pharisees and the lawyers.
	xii. 1–12.	On hypocrisy and fearfulness.
	13-21.	*On greed—the rich man and his barns.
	22-30.	"Take no thought for your life."
	31-35.	"Seek first the kingdom of God."
	36-48.	"Be like servants waiting for their lord."
	49–53.	Christ a "fire on the earth."
	54-59.	Signs of the times.

Date.	*Passage.*	
Oct. to Dec.	Luke xiii. 1–5.	*Is calamity a proof of sin?
	6–10.	*Parable of the unfruitful fig tree.
	11–17.	*Healing of a woman with an infirmity.
	18–21.	*Parables of mustard seed and leaven.
Dec.	John x. 22–42.	Teaching at the Feast of Dedication.
Dec. 29 to April 30.	Luke xiii. 22–35.	Journeys in Peraea.
		"Strive to enter in at the strait gate."
		The Pharisees warn Christ of Herod.
		*At a feast with a Pharisee He heals dropsy and teaches humility and charity.
		*Parable of the Great Supper.
		"Count the cost of Christ's service."
	xv.	Parable of the Lost Sheep.
		*Parable of the Ten Pieces of Silver.
		*Parable of the Prodigal Son.
	xvi.	Parables on Wealth:
		* The Unjust Steward.
		* Dives and Lazarus.
	xvii. 1–10.	Offences and forgiveness.
	John xi.	Raising of Lazarus from the dead.
	Luke xvii. 11–37.	Christ's last journey.
		*Ten lepers healed.
		The signs of the kingdom of God.
	xvii. 1–14.	Parables on Prayer:
		* The Unjust Judge.
		* The Pharisee and Publican.
	Mark x. 2–12.	Divorce.
	Luke xviii. 15–30.	Christ receives children.
		The question of the rich ruler.

Date.	*Passage.*	
Dec. 29 to	Luke xviii. 31-34.	Christ foretells His suffering.
April 30.	Matt. xx. 1–29.	Parable of the Labourers.
		The request of John and James.
	Luke xviii. 35-43.	Healing a blind man at Jericho.
	xix. 1-27.	*Christ stays with Zacchaeus.
		*The Parable of the Pounds.
	28-29.	Arrival at Bethany.
	John xii. 1–11.	Christ anointed by Mary.

Part VI.

The Last Week, The Crucifixion, Resurrection, and Ascension.

A.D 30.		
April 2	Luke xix. 29-44.	The triumphal entry.
(Sunday).	Mark xi. 12–15, &c.	The barren fig-tree.
April 3.	Luke xix. 45-48.	Cleansing of the temple.
April 4.	xx. 1-8.	Questioned as to His authority, Christ answers by a question about John.
		Also by three parables:
	Matt. xxi. 28–32.	The two sons.
	Luke xx. 9–18.	The husbandmen.
	Matt. xxii. 1–14.	The marriage of the king's son.
		Christ questioned on:
	Luke xx. 19-26.	Tribute to Caesar.
	27–38.	Marriage and the Resurrection.
	Mark xii. 28–34.	Which is the first commandment?
	Luke xx. 39-47.	Christ answers by a question: How is Christ David's Son and David's Lord?
	xxi. 1–4.	The widow's mites.
	John xii. 20-50.	Greeks ask for Christ.
		The unbelief of the Jews.
	Luke xxi. 5–38.	Prophecy of the destruction of Jerusalem and the end of the world.
	Matt. xxv.	Parable of the Ten Virgins.

Date.	*Passage.*	
April 4.	Matt. xxv.	Description of the Judgment.
April 5.	Luke xxii. 1–6.	Judas agrees to betray Christ.
April 6 (Thursday).	7–30.	The Last Supper.
	John xiii. 2–35.	Christ washes the feet of His disciples, and shows who will betray Him.
	Luke xxii. 31–38.	Christ warns Peter and the disciples.
	John xiv.	Discourses after the Last Supper: "Let not your heart be troubled."
	xv.	The vine and its branches.
	xvi.	The Comforter.
	xvii.	Jesus prays.
	Luke xxii. 39–46.	The agony in Gethsemane.
	47–53.	The arrest.
April 7 (Friday).	John xviii. 19–24.	The examination before Caiaphas.
	Luke xxii. 54–62.	Peter's denial.
	63–65.	Christ mocked.
	66–71.	Trial before the Sanhedrin.
	Matt. xxvii. 3–8.	The repentance of Judas.
	Luke xxiii. 1–7.	Christ before Pilate.
	8–12.	* „ „ Herod Antipas.
	13–25.	„ „ Pilate the second time.
		The release of Barabbas.
	Matt. xxvii. 19.	Pilate's wife warns him.
	John xix. 1–5.	The scourging.
	Luke xxiii. 26–32.	Christ led to crucifixion.
		Simon bears His cross.
		*The women of Jerusalem follow.
	33.	Christ crucified with two malefactors.
	34.	Parting His raiment.
		*"Father, forgive them."
	35–37.	Christ mocked upon the cross.
	38.	The superscription.

Date.	*Passage.*	
	John xix. 25–27.	Christ commends his mother to John: "Woman, behold thy son."
	Luke xxiii. 39–43.	The penitent thief. "This day shalt thou be with Me in Paradise."
	44–45.	Darkness, and the rending of the temple vail.
	Matt. xxvii. 45–47.	"My God, My God, why hast Thou forsaken Me?"
	John xix. 28, 29.	"I thirst."
	30.	"It is finished."
	Luke xxiii. 46.	*"Father, into Thy hands I commend My spirit." Jesus dies.
	47–49.	The centurion and spectators.
	John xix. 31–37.	Christ's side pierced.
	Luke xxiii. 50–56.	The burial.
	Matt. xxviii. 62–66.	A watch set upon the sepulchre.
April 9 (Sunday).	Luke xxiv. 1–12.	The Resurrection. The women see two angels at the tomb.
	John xx. 3–18.	Jesus appears: (1) To the women. (2) To Mary Magdalene.
	Luke xxiv. 13–35.	*(3) To two disciples going to Emmaus. *(4) To Simon Peter.
	36–49.	(5) To the eleven except Thomas.
April 16 (Sunday).	John xx. 24–29.	(6) To all the eleven.
	xxi. 1–23.	(7) To seven apostles fishing in Galilee.
	Matt. xxviii. 16–20.	(8) To disciples on a mountain in Galilee.
	Mark xvi. 14–18.	(9) To the eleven at Jerusalem.
	Luke xxiv. 50–53.	*The Ascension.

THE GOSPEL ACCORDING TO

ST. LUKE

I.

[1] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, [2] even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; [3] it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, [4] that thou mightest know the certainty of those things, wherein thou hast been instructed. **Preface.**

[5] There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia:

1–4 This short preface shows that St. Luke does not mean to write a life of Christ in a haphazard order, but to present as complete a picture as he could, (1) getting his information as far as possible from eye-witnesses, and (2) keeping as far as possible to chronological order. In this latter respect he differs from St. Matthew.

We do not know anything about the Theophilus to whom this Gospel and the Acts are dedicated, as to a literary patron. But from his name, and from the fact that these books explain points of geography and special Hebrew customs, we may reasonably suppose that he was a Gentile not living in Palestine. See Introduction, p. 2.

1 *Believed* should be 'fulfilled.'

5 This was Herod the Great, king from B.C. 37 to B.C. 4, who through the gift of Augustus now ruled the whole of Palestine and the country called Idumaea to the south of it. He was himself an Idumaean, and had become king by always befriending the

Announcement of John the Baptist's birth.

and his wife was of the daughters of Aaron, and her name was Elisabeth. [6]And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. [7]And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

[8]And it came to pass, that while he executed the priest's office before God in the order of his course, [9]according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. [10]And the whole multitude of the people were praying without at the time of incense. [11]And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. [12]And when Zacharias saw him, he was troubled, and fear fell upon him. [13]But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a

dominant Roman faction. He was the father of all the other Herods mentioned in the Gospels. See p. 4.

Herod the Great.

Aristobulus	Herod Philip m. Herodias	Herod Antipas m. Herodias (iii. 19; xxiii. 7).	Philip tetrarch of Batanaea (iii. 1).
Herodias (iii. 19).			

Course of Abia. Only those who could prove their descent from Aaron could act as priests. When the Jews returned from Babylon only four families could claim the honour, and these were divided into twenty-four *courses*, each of which served in the Temple for a week at a time. Abia = Abijah, Zacharias being descended from Abijah, the grandson of Aaron.

9 *Temple* means here *Holy Place.* The main part of the temple consisted of courts open to the sky. The only covered parts were the Holy Place and the Holy of Holies behind it. (See p. 15.) These two were separated by a curtain, and in front of the curtain stood the altar of incense, at which Zacharias stood offering incense as the symbol of prayer while the people stood outside praying in the Court of the Israelites. Incense was offered every day at nine a.m. and three p.m., but the priests were now so numerous that in all probability this was the only occasion on which Zacharias ever officiated.

13 *John* = 'God is gracious.'

son, and thou shalt call his name John. [14] And thou shalt have joy and gladness; and many shall rejoice at his birth. [15] For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. [16] And many of the children of Israel shall he turn to the Lord their God. [17] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. [18] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. [19] And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. [20] And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. [21] And the people waited for Zacharias, and marvelled

15 He was to be a Nazarite like Samson. Their vow was to touch no wine, to let their hair grow, and to come near no dead body. (Numbers vi. 3.) The practice of taking these vows for a short period seems to have revived under Pharisee influence.

17 *Elias*=Elijah. The words of Malachi (iv. 5), "I will send you Elijah the prophet before the great and terrible day of the Lord come" led the Jews to think Elijah would revisit the world just before the Messiah came. There was to come, they imagined, a very dark moment for the Jews, with oppression, pestilence, and famine. Then, when all seemed lost, the prophet Elijah would reappear, and in three days' work set everything in order and anoint the Messiah. The Roman rule seemed to the Jews one sign that these things were about to come to pass.

To turn the hearts of the fathers to the children, *i.e.*, to make them agree—in the one desire to welcome the Messiah.

19 *Gabriel.* The Jews seem to have given names to angels only after the captivity. They assigned special functions to them—Gabriel comes on errands of mercy, Michael for judgment. Jewish tradition contained a vast amount of information about the history and life and numbers of the angels. In Jude 9 we have one of these traditions referred to—Michael contending with Satan for the body of Moses.

that he tarried so long in the temple. [22]And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. [23]And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

[24]And after those days his wife Elisabeth conceived, and hid herself five months, saying, [25]Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

The annunciation of Christ's birth.

[26]And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, [27]to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. [28]And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. [29]And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. [30]And the angel said unto her, Fear not, Mary: for thou hast found favour with God. [31]And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. [32]He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: [33]and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. [34]Then said Mary unto the angel, How shall this be, seeing I know not a man? [35]And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. [36]And, behold, thy cousin Elisabeth, she hath also

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26 *Six months after*, *i.e.*, after his appearance to Zacharias.

29 *Cast*=pondered, wondered.

31 *Jesus* is the Greek form of Joshua, meaning 'Jehovah will save.'

36 *Cousin*=kinswoman. The word is derived from the Latin *consobrinus*, meaning simply 'relation.'

conceived a son in her old age: and this is the sixth month with her, who was called barren. [37]For with God nothing shall be impossible. [38]And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[39]And Mary arose in those days, and went into the hill country with haste, into a city of Juda; [40]and entered into the house of Zacharias, and saluted Elisabeth. [41]And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: [42]and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. [43]And whence is this to me, that the mother of my Lord should come to me? [44]For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. [45]And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. [46]And Mary said,

My soul doth magnify the Lord,
[47]And my spirit hath rejoiced in God my Saviour.

39 *Hill country*—an elevated tract of country running from north to south through Ephraim and Judah. On the west it descended gradually to the coast, on the east it descended abruptly to the deep depression of the Jordan and Dead Sea. Possibly the city of Zacharias was Jutha, near Hebron, which was a "city of priests."

46 This hymn, called the *Magnificat* from the first word of the Latin version, was adopted in a French service about 500 A.D., and has been used by the church ever since. It is full of 'Hebraisms' and Old Testament phrases, as is the whole of this chapter. It also possesses the *form* of Hebrew poetry, which had neither metre nor rhyme, but depended on a certain 'parallelism of thought' in the two or more lines of which the verse consisted. The second line either repeated in new words the thought of the first line (as in "My soul doth magnify the Lord: and my Spirit hath rejoiced in God my Saviour"), or gives a contrasted thought (as in "He hath put down the mighty from their seats: and exalted them of low degree"), or in some less definite way completes the thought of the first line. All the hymns in this chapter are of this character. The Psalms in the Revised Version make the parallelism clear. For a simple instance read Psalm lxxxv.

[48] For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
[49] For he that is mighty hath done to me great things;
And holy is his name.
[50] And his mercy is on them that fear him
From generation to generation.
[51] He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
[52] He hath put down the mighty from their seats,
And exalted them of low degree.
[53] He hath filled the hungry with good things;
And the rich he hath sent empty away.
[54] He hath holpen his servant Israel,
In remembrance of his mercy;
[55] As he spake to our fathers,
To Abraham, and to his seed for ever.

[56] And Mary abode with her about three months, and returned to her own house.

Birth and naming of John.

[57] Now Elisabeth's full time came that she should be delivered; and she brought forth a son. [58] And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. [59] And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. [60] And his mother answered and said, Not so; but he shall be called John. [61] And they said unto her, There is none of thy kindred that is called by this name. [62] And they made signs to his father, how he would have him called. [63] And he asked for a writing table, and wrote, saying,

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51 *In the imagination*—to be taken closely with 'proud'—"Those whose hearts imagine proud things."

54 *Holpen*—the old strong participle of 'help.' *As he spake to our fathers* is a parenthesis. Take together "In remembrance of his mercy to Abraham."

63 The writing tablet was of wood smeared with wax on which they wrote with an iron-pointed 'stilus.' If the writing was not to be kept they sprinkled sand on the tablet and wrote on that.

His name is John. And they marvelled all. [64]And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. [65]And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. [66]And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

[67]And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

[68]Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
[69]And hath raised up an horn of salvation for us
In the house of his servant David;
[70](As he spake by the mouth of his holy prophets, which have been since the world began:)
[71]That we should be saved from our enemies, and from the hand of all that hate us;
[72]To perform the mercy promised to our fathers,
And to remember his holy covenant;
[73]The oath which he sware to our father Abraham,
[74]That he would grant unto us, that we being delivered out of the hand of our enemies
Might serve him without fear,
[75]In holiness and righteousness before him, all the days of our life.
[76]And thou, child, shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his ways;

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68 This hymn is called *Benedictus* from its first word. Its use in church services is almost as old as that of the Magnificat.

69 *Horn of salvation* is a Hebraism, meaning 'strength of salvation,' *i.e.* strong salvation. The horn constantly symbolises 'strength' or 'plenty.'

70 This verse is a parenthesis. Connect together "hath raised up a horn of salvation for us . . . that we should be saved from our enemies."

73 Gen. xxii. 16. "By myself have I sworn . . . thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

[77]To give knowledge of salvation unto his people
By the remission of their sins,
[78]Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
[79]To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace.

[80]And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II.

[1]And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. [2](And this taxing was first made when

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78 *Dayspring, i.e.* dawn. So Christ is called "Sun of Righteousness." The Revised Version reads, "shall visit us," for "hath visited us."

80 *Deserts, i.e.* the desert of the Arabah, a wilderness about the southern end of the Jordan, where it joins the Dead Sea. Here in the caves many ascetic Jews, and afterwards Christians, lived a hermit life, using for food herbs, fruit, and water. It was the favourite haunt of the Essenes, who lived here in small communities like monks, desiring to avoid the ceremonial 'uncleanness' that they might incur in a city. But we need not suppose that John was one of them.

1 We cannot be certain about the date of Christ's birth. In counting years A.D. the computation of a Roman monk of the sixth century has always been accepted, viz., that Christ was born in the year of Rome 754, which accordingly was reckoned A.D. 1. But if we follow the arrangement now generally accepted (allowing only a few weeks between Christ's birth and Herod's death), we must place Christ's birth about February, 750 A.U.C., or B.C. 4. The day December 25th was adopted for Christmas, on no sufficient grounds, in the fourth century.

The 'taxation' here referred to is rather some form of Roman 'census' (which might afterwards be the basis of taxation), which Augustus during his rule (31 B.C.–14 A.D.) extended once or twice to all the provinces. But Herod's dominions were not in a province, and ought, according to Roman usage, to have been exempt from a regular census. In a census of the provinces each man had to register his name, home, family, and property, and take an oath of fidelity to the emperor. (See p. 7.) This 'inquisition' was regarded as an offensive sign of subjection, and caused many

Cyrenius was governor of Syria.) [3]And all went to be taxed, every one into his own city. [4]And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) [5]to be taxed with Mary his espoused wife, being great with child. [6]And so it was, that, while they were there, the days were accomplished that she should be delivered. [7]And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Birth of Christ, B.C. 4.

[8]And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. [9]And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [10]And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11]For unto you is born this day in the city of David a Saviour, which is Christ the Lord. [12]And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a

Announcement to shepherds.

revolts, *e.g.*, that of Judas of Galilee, A.D. 6. Jews were allowed to follow their own custom of enrolling themselves in the "city of their fathers." Hence Joseph's presence in David's city.

Cyrenius is the Greek form of Quirinius. This man was governor of Syria during the census of A.D. 6, and St. Luke is accused of confusing the dates. He was certainly not the nominal governor at this time, but inscriptions prove that he was on the spot. Perhaps he was *legatus pro praetore* for presiding over the census in Syria. Such an officer was appointed for each province, and he often commanded troops independently of the governor. The Revised Version reads, "This was the first enrolment made when Quirinius was governor of Syria."

7 The inn was an ordinary Eastern caravansarai, a square enclosure with open recesses around it, where the traveller might quarter himself freely, except that he had to pay for water. If this was full he would find shelter from the sun in one of the stables hard by, and at Bethlehem tradition says the stable was a limestone cave, which is still pointed out as Christ's birthplace. Here Jerome lived as a hermit, and translated the Scriptures into the Latin version called the Vulgate.

11 ὁ Χριστὸς = the anointed one, the Greek for Hebrew Messiah.

manger. [13]And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [14]Glory to God in the highest, and on earth peace, good will toward men. [15]And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. [16]And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. [17]And when they had seen it, they made known abroad the saying which was told them concerning this child. [18]And all they that heard it wondered at those things which were told them by the shepherds. [19]But Mary kept all these things, and pondered them in her heart. [20]And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Circumcision of Christ.

[21]And when eight days were accomplished for the circumcising of the child his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Presentation in the temple.

[22]And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; [23](as it is written in the law of the Lord, *Every male that openeth the womb shall be called holy to the Lord;*) [24]and to offer a sacrifice according to that which is said in the law of the Lord, *A pair of turtledoves, or two young pigeons.* [25]And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. [26]And it was revealed unto him by the Holy Ghost, that he should not see death, before he had

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14 The Revised Version reads, "And on earth peace among men, in whom He is well pleased."

22 Forty days after the child's birth, before which the mother must not leave her home. (See Ex. xiii. 2, Lev. xii. 2.)

24 A poor man's offering if he could not afford a lamb. Joseph was a carpenter. The quotations are from Ex. xiii. 2 and Lev. xii. 8.

seen the Lord's Christ. [27]And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, [28]then took he him up in his arms, and blessed God and said,

[29]Lord, now lettest thou thy servant
Depart in peace, according to thy word:
[30]For mine eyes have seen thy salvation,
[31]Which thou hast prepared before the face of all people;
[32]A light to lighten the Gentiles,
And the glory of thy people Israel.

[33]And Joseph and his mother marvelled at those things which were spoken of him. [34]And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; [35](yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [36]And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; [37]and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. [38]And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

[39]And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. [40]And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

29 This hymn, the *Nunc Dimittis,* has been used as a thanksgiving in the evening service of the church since the fifth century.

34 Paraphrase.—The life of Christ will be a cause of stumbling to those who cannot understand it, but a cause of salvation to those who believe. His name will be spoken against everywhere, and will force men's consciences to reveal themselves. His own mother, too, will suffer in His sufferings.

Christ among the doctors, A.D. 8.

[41]Now his parents went to Jerusalem every year at the feast of the passover. [42]And when he was twelve years old, they went up to Jerusalem after the custom of the feast. [43]And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. [44]But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. [45]And when they found him not, they turned back again to Jerusalem, seeking him. [46]And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both

41 The most pious Jews went up to the capital three times in the year—(1) to the Passover in April, (2) to the Feast of Pentecost, (3) to the Feast of Tabernacles in October. The first, being the commemoration of their first great national deliverance, when the angel of God "passed over" the houses of the Israelites in slaying the firstborn of Egyptians, was the most binding of the three. It lasted for eight days in April (14-21 Nisan), and before it began the great roads of Palestine, especially the one leading from Galilee through Sichem, were crowded with pilgrims singing Psalms as they went along. Josephus estimates the number present at a Passover at two millions, who lodged or bivouacked anywhere both inside and outside of the city.

A Jew was not bound to keep these feasts until he was twelve years old. Then he became a "son of the Law," attended his first Passover, was bound by all the fasts and ceremonies, and had tied upon his forehead and wrists the "phylacteries," strips of parchment on which were inscribed passages from the Pentateuch, such as Deut. vi. 4, 5, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

46 *After three days.* The Jews, like the Romans, in reckoning an interval counted the day from which and the day to which they were reckoning, so that Monday and Wednesday are three days apart.

The "doctors" are the scribes who had "schools" at Jerusalem. The schools were rather lecture-rooms, at which men of any age attended and listened to expositions of the Law. At the times of the great feasts, when many provincial rabbis came to the capital, the scribes held discussions in the portico of the Court of the Gentiles, and here they were surrounded by groups of pupils who listened or asked questions, sitting on the ground with legs crossed.

hearing them, and asking them questions. [47]And all that heard him were astonished at his understanding and answers. [48]And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. [49]And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? [50]And they understood not the saying which he spake unto them. [51]And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. [52]And Jesus increased in wisdom and stature, and in favour with God and man.

49 *About my Father's business*—better "in my Father's house." (So the Revised Version.) Mary had used "thy father" of Joseph. Christ corrects her.

52 Of the next nineteen years of our Lord's life (A.D. 8–27) we have no special information; but we can gather much concerning the surroundings amid which he grew up, from our general knowledge of the life of the poorer Jews at the time.

The home in which he lived at Nazareth was probably a square house built of clay or stone, and having properly only one storey. But the roof of such a house was turned into an "upper chamber" by erecting above it a shelter of branches or reeds. They mounted to it by a ladder outside the house, and it was their regular place for prayer and for sleep in the hot season. The house below had one or two rooms, and no opening but the door. It was poorly furnished with a few stools, portable mats or carpets for sleeping on, an oil lamp (which often stood on a stone projecting from the wall), a chest in which were kept clothes and any copy of the law they might possess, a few vessels of clay, and a stone mill for crushing corn. There was generally a brazier in the centre of the room, but no chimney. Sometimes there was a table, but often a measure turned upside down served the purposes of one. In front of the house there was an enclosure, surrounded by a wall of rough stones or wood, in the corner of which was an oven for baking bread. At the door was fastened a box containing strips of parchment, on which were written special passages from the Law. (Deut. vi. 4–9; xi. 13–21.)

The workshop of the carpenter was probably some little distance from the house, but they always returned home at the fixed hours for meals and prayer. The chief meals of the day were breakfast and a mid-day dinner. The commonest food was barley bread,

III.

Preaching of John the Baptist.

[1] Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, [2] Annas and Caiaphas being the high priests, the word of God came unto John

baked in round flat cakes on embers. Meat was placed on this, so that no plates, knives, or forks were used.

The education of our Lord consisted of what He learnt at home, at the workshop, or at the synagogue. Every Jew had to learn a trade—not even the rabbis were exempt—so that Hillel was a wood-cutter, and Paul a tent-maker. Both at home and in the synagogue the one object of education was to teach the boy to read the sacred books, and to engrave on his mind the precepts of the Law. The children were taken regularly to the synagogue, where services were held at least three days a week. At each service portions of the Law were read, and at other times the children were catechised and taught to read by the chazzan, or keeper of the synagogue. Besides this, there were no Jewish schools for children in the time of Christ. What are known as "schools" were the lecture-rooms of scribes at Jerusalem, attended only by grown-up people.

The great event of the year for a Jewish boy was the visit to Jerusalem for the Passover. He went first at the age of twelve, and no good Jew ever omitted it.

1 Tiberius, the stepson of Augustus, became emperor in A.D. 14. Pontius Pilate was a friend of Sejanus, appointed governor (*i.e.* procurator) of Judaea in A.D. 26. (See p. 6.) Judaea had been a Roman province since A.D. 6, when Archelaus, the son of Herod the Great, was expelled for tyranny.

The Herod here named is Herod Antipas, a son of Herod the Great. A tetrarch was originally a governor of the fourth part of a country, but now meant simply a ruler. Herod's part was Galilee and Peraea, the part beyond Jordan. Philip was another son of Herod the Great, and his part (Ituraea and Trachonitis) was the country formerly called Bashan. Abilene was a district N.W. of Damascus.

2 There could not be two high-priests in reality. But Annas had been expelled from office by the Romans, and would be regarded by Jews as rightly high-priest still. Caiaphas, the legal high-priest, had married the daughter of Annas. The Romans always used the high-priesthood for political purposes.

the son of Zacharias in the wilderness. [3]And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; [4]as it is written in the book of the words of Esaias the prophet, saying,

3 It seems most likely that our Lord's baptism took place late in the year 27, when He was about thirty-one years old, and that John began his preaching early in the same year. The year 26-27 was a Sabbatical year; *i.e.*, the fields lay untilled, and what Nature produced in them belonged to the poor. Religious duties and the teaching of the scribes always obtained most attention at such times.

John had hitherto lived (probably in a cave) in the wilderness of Judaea—the undulating, rocky, treeless tract which stretches along the west bank of the Jordan, from the Dead Sea as far as the Samaritan borders. Important roads crossed this, and possibly he first obtained a hearing from the caravans of pilgrims to Jerusalem The locusts, which were his food, are still dried in the sun by the Bedouins, and eaten with butter and wild honey gathered from the crevices of the rocks.

John's place of baptism was at the fords of the Jordan, five miles north of the Dead Sea, where the river, only eleven yards broad, makes a sudden curve, and had worn away the rocks on the east bank, making the water easy of access. The west bank is covered with trees. The ford was called Bethabara, the district east of it Bethany. Baptism was not a new rite, but had hitherto only been used for proselytes when admitting them to the Jewish faith.

4 If the reader has studied the prophecies of Isaiah he will have learnt that these words from Isaiah xl. 3 had a primary reference to the return of the Jews from Babylon after the exile. The prophet imagines God as marching at the head of His people, returning by a straight road through the deserts, over mountains and valleys, every obstacle being removed before the army of God. But the Jews themselves always applied the prophecy also to the coming of the Messiah. To understand the Jewish use of prophecy remember (1) that words uttered by a prophet in reference to the history of his own times were supposed by the Jews to have a further reference to their spiritual history; (2) that words spoken of Israel were supposed to have a further mystical reference to Christ (as in this passage from Isaiah); (3) that this way of interpreting prophecy, at which we are inclined to rebel, is in the New Testament mainly used to *Jews*, mostly by St. Matthew, who wrote for Jews, and by St. Paul, who was a Pharisee and understood what weight mystical arguments of this kind had with Jews. Our Lord even does not hesitate to use them. See the arguments in Luke xx. 37, 42.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. [5]*Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;* [6]*and all flesh shall see the salvation of God.*

[7]Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? [8]Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. [9]And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. [10]And the people asked him, saying, What shall we do then? [11]He answereth and saith unto them, He that hath two coats, let him

7 *The wrath to come.* The Jews believed that when the Messiah came all nations of the earth (*i.e.* the *Gentiles*) would be gathered to battle against Him round mount Zion, and that He would destroy them all by the flames and tempest issuing from the Messiah's lips. This was what they meant by "the wrath to come," and because they thought it would fall only on the *Gentiles* John proceeds to tell them not to rely on the fact that they were 'Abraham's children'; for, though God had chosen Abraham's children for special privileges as a race, the choice would pass to others unless they showed themselves, by faith and obedience, Abraham's *spiritual* children.

10 The people are thinking feverishly of the Messiah's coming. They expected to be told to separate themselves from their occupations, come into the desert, so as to be an army ready for the Messiah. Instead of which John prescribed for the common people ordinary charity, and for the publicans and soldiers common honesty. The publicans were the tax-collectors. The Romans sold the taxes of a province to some capitalist, who collected them on his own account, sometimes having the help of the troops for enforcing payment. 'Publicanus' was the Roman name for this capitalist; but the publicans of the New Testament were his subordinate collectors, who, as representatives of foreign dominion, as well as agents for extortionate contractors, and being guilty of extortion themselves, were regarded with loathing by the Jews. (See p. 7.)

impart to him that hath none; and he that hath meat, let him do likewise. [12]Then came also publicans to be baptized, and said unto him, Master, what shall we do? [13]And he said unto them, Exact no more than that which is appointed you. [14]And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. [15]And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; [16]John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: [17]whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

[18]And many other things in his exhortation preached he unto the people. [19]But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, [20]added yet this above all, that he shut up John in prison.

Baptism of Christ, A.D. 27.

[21]Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, [22]and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

16 *Latchet*=the thong that fastened on the sandal.

17 *Fan, i.e.* the winnowing fan with which the grain, after the oxen had trodden it out, was tossed into the wind so as to separate effectually corn and chaff.

19 Philip is not the Philip of verse 1. He was a son of Herod the Great, who had received no portion of the kingdom. He was still living, but his wife Herodias had deserted him for Antipas.

20 He was imprisoned (probably in the course of the year 28) in the dungeons of Machaerus, a fortress and palace in the mountains east of the Dead Sea.

21 The scene of the baptism of Christ was the Fords of Jordan, five miles from where the river falls into the Dead Sea. See note on v. 3.

Genealogy. [23] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, [24] which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, [25] which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, [26] which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, [27] which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, [28] which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, [29] which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, [30] which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, [31] which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, [32] which was

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23 This genealogy is with difficulty reconciled with that given in Matthew i., so that some have argued that the one in St. Luke is the genealogy of Mary, not of Joseph. Some of the discrepancies may certainly be explained by the 'law of the levirate,' the law by which if a man died childless his brother took his wife and "raised up seed to his brother"; in which case a man might be the *legal* son and representative of his actual father's brother. Another cause of the difference is St. Luke's desire to give the actual descent of Joseph, and St. Matthew's to give his connection with the royal house. A third cause is that St. Matthew produces a symmetrical genealogy—fourteen generations from Abraham to David, fourteen from David to the exile, and fourteen from the exile to Christ—and on this account he omits several generations.

St. Matthew starts from Abraham. St. Luke starts from Joseph, and traces his descent from Adam. St. Matthew's object was strictly Jewish, to show that Christ as the legal son of Joseph was the legal representative of the house of David the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, [33] which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, [34] which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, [35] which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, [36] which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, [37] which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, [38] which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

IV.

[1] And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, [2] being forty days tempted of the devil. And in those

1 The scene of Christ's temptation was probably mount Quarantana, west of Jericho, a steep mass of red limestone, divided into five pyramidal crests by deep gorges, where monks now inhabit the caves.

The three temptations are all directed to making Christ false to some necessary part of His mission as Messiah.

(1) He had to display a faultless life as *man*. To make stones bread would have been to use divine power to destroy, not to conquer, a man's weakness. His nature would no longer be *human*.

(2) He had to prove His Messiahship by such life and teaching as would appeal to the better side of man. To do so by a startling sign, such as throwing Himself from the temple, would have obtained the subjection of men, but not submission, not any change of heart or conscience. A Messiahship of that kind would have been as useless as the conquests of Alexander.

(3) He had to be a suffering Messiah to make atonement for man's sins. The third temptation was once and for all to accept the Messiahship which the Jews once tried to thrust on Him—an earthly kingdom and conquest.

The temptation.

days he did eat nothing: and when they were ended, he afterward hungered. [3]And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. [4]And Jesus answered him, saying, It is written, *That man shall not live by bread alone, but by every word of God.* [5]And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. [6]And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. [7]If thou therefore wilt worship me, all shall be thine. [8]And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* [9]And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: [10]for it is written, *He shall give his angels charge over thee, to keep thee:* [11]*And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* [12]And Jesus answering said unto him, It is said, *Thou shall not tempt the Lord thy God.* [13]And when the devil had ended all the temptation, he departed from him for a season.

[14]And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all

4 Our Lord quotes from Deut. viii. 3, vi. 13, vi. 16. The tempter quotes Ps. xci. 11.

12 *Tempt* = test unnecessarily, presume upon the goodness of.

14 If we accept the ordinary chronology of our Lord's life, we here enter upon a ministry in Galilee begun about March in the year 29. As His baptism took place probably about the end of the year 27, we have between verses 13 and 14 a gap of some fifteen months. If we may, as is probable, suppose that John i. 19 to ch. v. relates to this period, we may fill up the history as follows: After His temptation Christ proceeded to Galilee along the Jordan, calling Andrew, Peter, Philip, Nathanael on the way. He stayed in Galilee but a short time, during which He turned the water into wine at the wedding in Cana. Except for another short visit to Galilee the rest of the year was spent in Judaea, during which ministry He had His conversation with Nicodemus (John iii.), and

the region round about. [15]And he taught in their synagogues, being glorified of all.

[16]And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. [17]And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found

Preaching at Nazareth, A.D. 29.

healed the paralytic at Bethesda on the Sabbath, which led to the first serious opposition. Shortly after this he returned again to Galilee, and here St. Luke takes up the narrative.

This portion of Christ's ministry embraces two parts. (1) At least four Sabbaths spent round the sea of Galilee, mostly at Capernaum. (2) About six months spent in journeys in Northern Galilee. The events of this period correspond to Luke iv. 14 to ix. 50.

But it must be remembered that there are many different ways of arranging the events of our Lord's ministry, especially with regard to the events recorded by St. John, which do not readily harmonise with the other three gospels. The arrangement adopted here is generally accepted as the most probable.

The population of Galilee at this time consisted largely of Gentiles, Syrian Greeks, who had got into their hands the linen manufactures of Tiberias and the other large towns. Even in their own times they were notorious for their depravity and dishonesty. (See p. 12.) Our Lord does not usually appeal to these Syrians—at any rate first—he speaks first in the synagogue.

16 The synagogue was generally a plain rectangular building with no furniture except a chest for the sacred scrolls, a reading-desk on a low platform and seats around it, for men on one side, women on the other. The service on the Sabbath morning was of this kind: First some one specially chosen read a number of prayers, fixed passages from Deuteronomy and Numbers, and more prayers, while the congregation stood with faces towards Jerusalem. Secondly, the lesson for the day, always a portion of the Pentateuch, was read in Hebrew by seven men, each taking a few verses, and then rendered into Aramaic by an interpreter. After thanks to God came, thirdly, the lesson from the prophets, a lesson chosen by the man asked to read, who would often do without an interpreter, but give a paraphrase of the passage himself, and proceed to give an address. This was the part taken by Christ in the service at Nazareth. The congregation might question the preacher, and even ask him to hold his peace.

The minister was a kind of verger. The only other official was the ruler of the synagogue, who appointed readers and saw the service conducted properly.

the place where it was written, [18]*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,* [19]*to preach the acceptable year of the Lord.* [20]And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. [21]And he began to say unto them, This day is this scripture fulfilled in your ears. [22]And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? [23]And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. [24]And he said, Verily I say unto you, No prophet is accepted in his own country. [25]But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; [26]but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. [27]And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. [28]And all they in the synagogue, when they heard these things, were filled with wrath, [29]and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. [30]But he passing through the midst of them went his way, [31]and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. [32]And they were

19 Isaiah lxi. 1. Our Lord is claiming to be "the anointed One" (*i.e.*, the Christ or Messiah, as every Jew would understand), and He compares His Messiahship to the year of Jubilee, the year in which all who had been dispossessed of their inheritance by misfortune or otherwise were restored to it.

23 *Thyself*=thine own people.

25-27 See 1 Kings xvii. 9 and 2 Kings v. 14. Elias, Eliseus, Sarepta, are the Greek forms of Elijah, Elisha, Zarephath.

astonished at his doctrine: for his word was with power.

[33]And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, [34]saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. [35]And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. [36]And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. [37]And the fame of him went out into every place of the country round about.

At Capernaum Christ heals a demoniac

[38]And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. [39]And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

and Simon's wife's mother.

[40]Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. [41]And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

[42]And when it was day, he departed and went into a

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33 It was on the second Sabbath of Christ's stay in Galilee that this demoniac was healed. The Jews regarded every disease as 'possession by a devil,' *e.g.* they speak of 'a deaf and dumb devil'; but they seem more especially to have applied the phrase to those diseases whose manifestations were violent, *e.g.* lunacy and epilepsy. The peculiarity is that the victims know themselves to be possessed and speak in the name of the devil. But madness would be very apt to take this form in a man who never doubted that disease was possession by devils.

40 On the Sabbath they had to wait till sunset, as it was unlawful to carry their sick till the Sabbath was past.

desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. [43]And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. [44]And he preached in the synagogues of Galilee.

V.

The miraculous draught of fishes.

[1]And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret. [2]And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. [3]And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. [4]Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. [5]And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. [6]And when they had this done, they inclosed a great multitude of fishes: and their net brake. [7]And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. [8]When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. [9]For he was astonished, and all that were with him, at the draught of the fishes which they had taken: [10]And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. [11]And

1 The Lake of Gennesareth, Lake of Tiberias, Sea of Galilee, or Sea of Cinneroth, was a lake twelve miles long and five broad. The fishing in it was one of the great industries of Galilee in the time of Christ; now there is scarcely a boat upon it.

11 Peter and Andrew, as disciples of John the Baptist, had met Christ before, but had gone back to their fishing. Now they follow Him for good.

when they had brought their ships to land, they forsook all, and followed him.

[12] And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if Thou wilt, thou canst make me clean. [13] And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. [14] And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. [15] But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. [16] And he withdrew himself into the wilderness and prayed.

Christ heals a leper.

[17] And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of

14 As soon as a man was declared a leper by the priest he was sent forth into the country, condemned to solitude, except that he might enter the synagogue in any unwalled town, and listen to the service from behind a railing, entering first and leaving last. Lepers are still often to be met on the outskirts of towns in Palestine, stretching out their covered hands for alms. So in England in the Middle Ages the Church had a special service for declaring a man a leper, in which he was warned against harbouring malicious thoughts because he was driven into solitude, and then was taken from the church to the end of the town, given a bell wherewith to warn passers-by, and told where he would find food every day placed for him. Provision was made for his seeing the Mass from outside the church.

The disease was believed incurable, but certain forms of it were believed not to be contagious, and such a leper might be declared "pure" according to the rites in Leviticus xiv. We have there an elaborate ritual, carefully arranged to give security against infection. The purification lasted seven days, the main offering being two lambs or two birds, according to the man's means.

17 *Doctors* = teachers, here the scribes. The Pharisees were the strictest party of Jews, who believed that every detail of the Mosaic ritual and the "tradition" was still binding. For an account of them see page 9. The Scribes were not a party but a profession, whose duty it was to interpret the law and tradition. We often therefore find them acting with the Pharisees. See p. 8.

Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

Christ heals palsy

[18]And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. [19]And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. [20]And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. [21]And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? [22]But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? [23]Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? [24]But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. [25]And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. [26]And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

and forgives sins.

[27]And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom:

18 This took place at Capernaum, as we learn from Mark ii. A Jewish house of the time consisted of one storey, but the flat roof was used as an "upper chamber" by a covering of branches and reeds erected over it. To get to this a staircase was erected outside the house. The paralytic lying on his 'couch' or mat was carried up this, and the tiles or slabs of stone which formed the roof were removed.

24 Christ frequently calls Himself "the Son of man," which was recognized by the rabbis as a title for the Messiah. (Daniel vii. 13.) At the very moment when He claimed the power of God, He claimed also perfect manhood by the use of this title.

27 Levi is the apostle St. Matthew. He probably collected some custom dues on the traffic of the Lake of Galilee. For the publicans see note on iii. 10. But probably Galilee paid taxes to Herod Antipas and not directly to the Romans.

and he said unto him, Follow me. [28]And he left all, rose up, and followed him. [29]And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. [30]But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? [31]And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. [32]I came not to call the righteous, but sinners to repentance.

The call of Matthew.

Disputes with Pharisees.

[33]And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? [34]And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? [35]But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

[36]And he spake also a parable unto them; No man

30 *Their* scribes—those who were responsible for their teaching.

34 *Children of the bridechamber.* The Jewish wedding customs were as follows: After the two had been betrothed for a year, on a fixed day towards evening the bridegroom came with a party of friends bearing torches, to the house of the bride's father. There he was met at the door by the bride, crowned and veiled, and attended by a large number of maidens, her friends, bearing lamps. (These are the "ten virgins" of the parable in Matt. xxv.) The whole procession then marched, with music and dancing and scattering of corn, to the bridegroom's house, where the feast was held. There was no religious ceremony at all, but the feasting lasted for eight days. The "child of the bridechamber" is he who accompanies the bridegroom when he fetches the bride, and after the evening's feasting in the bridegroom's house conducts him to his chamber.

36 These two parables mean the same thing. It is impossible to put a patch of new cloth on an old garment without causing a rent. It is impossible to put new (*i.e.* unfermented) wine in old bottles, used before for fermented wine, because these would cause fermentation and break. So it is impossible to make the law contain as a part of itself the new doctrine of Christ, it must be transformed or replaced by it altogether. The Pharisees made fasting twice a week obligatory, and regarded it as conferring special merit. Christianity makes it voluntary, and regards it as

putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. [37]And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. [38]But new wine must be put into new bottles; and both are preserved. [39]No man also having drunk old wine straightway desireth new; for he saith, The old is better.

VI.

Disputes as to the Sabbath.

[1]And it came to pass on the second sabbath after the first, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. [2]And certain of the Pharisees said unto them, Why do ye that which is not lawful to

a valuable religious exercise, since it increases one's power of self-control. These two points of view could not by any process be made to harmonise.

The Revised Version for *v.* 36 reads, "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old."

The 'bottles' of the parable are of course the skins of animals which were used whole to contain wine or water.

1 *The second Sabbath after the first* should be "the first sabbath of the second year," *i.e.* the second year after the Sabbatical year. The Jews had partly adopted this way of dating years by the Sabbatical year—something like the Greek method by Olympiads. But the Revised Version of this verse omits the word for "second-first."

This was Christ's *third* Sabbath in Galilee.

Rubbing the ears was *threshing* the corn, forbidden on the Sabbath under pain of death by the Mosaic Law, and therefore regarded as a heinous sin by the Pharisees. Our Lord's justification to the Jews is this—Necessity or duty is above the law of ceremony, or David would have sinned in persuading the priest Abimelech to give him the shewbread when he was flying from Saul. (1 Samuel xxi.) The shewbread was twelve loaves of unleavened bread set on a little gold table in the temple. At the end of each week they were eaten by the priests, but by them only. See note on xiii. 5.

do on the sabbath days? [3]And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; [4]how he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? [5]And he said unto them, That the Son of man is Lord also of the sabbath.

Christ heals a withered hand on the Sabbath.

[6]And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. [7]And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. [8]But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. [9]Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? [10]And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. [11]And they were filled with madness; and communed one with another what they might do to Jesus.

Call of the apostles.

[12]And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. [13]And when it was day, he called unto him his disciples: and of them he chose twelve, whom

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13 Ancient tradition makes the solitary mountain Koroun Hattin, or the Horns of Hattin, the scene of the calling of the apostles and of the Sermon on the Mount. This mountain lies three hours' journey west of Capernaum, and derives its name from the fact that towards its summit it divides into two peaks, with a little grassy plateau in the middle. From the peaks you look over the greater part of Galilee, and can see Mount Hermon in the north. But from the hollow in which the plateau lies you see nothing but the sky and the sides of the peaks, covered with pebbles, and in spring-time with a bed of flowers, anemones and lilies. Our Lord had spent the night before in prayer upon one of the peaks, and in the morning called the twelve to Him there.

also he named apostles; [14]Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, [15]Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, [16]and Judas the brother of James, and Judas Iscariot, which also was the traitor.

[17]And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; [18]and

Afterwards he descends to the multitude on the plateau, and there speaks the "Sermon on the Mount."

Apostle.—The word ἀπόστολος is used in classical Greek for a fleet on service, but it had come to be used among the Jews for an emissary of the Sanhedrin, sent to some local synagogue such as that at Damascus to collect money, or for purposes of discipline. In this sense St. Paul was probably an apostle when he went to Damascus.

14 The list of apostles (here and in St. Matthew x. 2; St. Mark iii. 16; Acts i. 13) falls naturally into three groups:

(1) Simon Peter and Andrew, James and John.

(2) Philip, Bartholomew, Thomas, Matthew.

(3) James the son (or brother) of Alphæus, Judas brother of James, Simon Zelotes, Judas Iscariot.

The name Peter is the Greek form of the Aramaic Kephas, meaning a rock or a stone.

James in group (1) the brother of John was the apostle who first suffered martyrdom. (See Acts xii. 2.)

Bartholomew is the same as Nathanael, Matthew the same as Levi.

James in the 3rd group is also called James the Little because of his stature. He was the son of Mary, a sister or cousin of the mother of our Lord. Some therefore suppose him to have been the James who is called "the brother of our Lord," and therefore the first Bishop of Jerusalem. But there are several reasons for doubting this.

Judas the brother of James is elsewhere called by his surnames Lebbaeus or Thaddaeus. The Greek may mean "the son of James," and this is the reading of the Revised Version.

Simon Zelotes was a member of the Jewish faction called Zealots or Cananeans, who thought that any submission to Rome was sinful. and caused many risings and much bloodshed in Jerusalem.

Iscariot means "man of Kerioth," a township in Judaea.

they that were vexed with unclean spirits: and they were healed. [19] And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

[20] And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. [21] Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. [22] Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. [23] Rejoice ye in that day, and leap

Sermon on the Mount.

20 St. Matthew (v., vi., vii.) and St. Luke give us accounts of this sermon on the mount, but St. Luke's is much the shorter, and has none of those parts which contain special teaching on the law. We have therefore two alternatives. We may suppose that St. Luke omits these because he is writing for Gentiles rather than for Jews, and it is difficult to resist this conclusion when we compare *e.g.* Luke vi. 27 with Matthew v. 43, 44. Or on the other hand we may suppose that St. Matthew collected discourses delivered by Christ at different times; and this view is supported by the fact that fragments of the sermon as given in St. Matthew reappear in St. Luke, in various places and on different occasions. (Compare Luke xi. 33-36 with Matt. v. 15, vi. 22.)

20 The Beatitudes or "blessings" in St. Luke are shorter than those in St. Matthew, omitting the blessings on the meek, the merciful, the pure in heart, the peacemakers; but St. Luke puts in the corresponding "woes." (*vv.* 24–26.)

The "poor" are the poor *in spirit*, those who are humble and ready to receive God's teaching as the poor receive alms.

Those that "hunger" are "those that hunger and thirst after righteousness."

If we compare the corresponding passage in St. Matthew v. we see that all the Beatitudes are blessings on certain dispositions of heart and will, and sum up the revolution Christ is going to make in men's ideas of goodness. A man's spirit is no longer to be one of pride or self-satisfaction at having "kept the law," but the spirit of humility and self-sacrifice, which becomes in Christ's teaching the ground of all goodness.

22 *Separate you* and *cast out your name as evil* both refer to excommunication, the putting of a man out of the synagogue, striking his name off the roll of members. It was a sentence inflicted for a time or for life; in the latter case the man would in the eyes of all Jews cease to be a Jew.

for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. [24]But woe unto you that are rich! for ye have received your consolation. [25]Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. [26]Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

[27]But I say unto you which hear, Love your enemies, do good to them which hate you, [28]Bless them that curse you, and pray for them which despitefully use you. [29]And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. [30]Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. [31]And as ye would that men should do to you, do ye also to them likewise. [32]For if ye love them which love you, what thank have ye? for sinners also love those that love them. [33]And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. [34]And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. [35]But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. [36]Be ye therefore merciful, as your Father also is merciful.

Uncharitable judgment of others.

[37]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: [38]Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For

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27–45 Christ explains the true spirit of self-sacrifice as exhibited (1) in *deeds* of kindness and mercy, *vv.* 27–36; (2) in merciful *judgment* of others, *vv.* 37–45.

35 *Hoping for nothing again* is in the Revised Version "never despairing."

with the same measure that ye mete withal it shall be measured to you again. [39] And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? [40] The disciple is not above his master: but every one that is perfect shall be as his master. [41] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? [42] Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. [43] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. [44] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. [45] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Be doers as well as hearers.

[46] And why call ye me, Lord, Lord, and do not the things which I say? [47] Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: [48] He is like a man which built an house, and digged deep, and laid the foundation on

39 Christ is still referring to one who presumes to judge another. "Can you when you are blind yourself presume to judge or lead another? You and your disciple will together fall into the ditch. You cannot expect your disciple to be better than yourself; even when you have perfected him in your teaching he will but be like his master—blind."

41 *Mote*=chip of wood or grain of sawdust, as opposed to a beam of wood.

43 The same subject—"criticism of others' faults"—is continued. "If you were a 'good tree' yourself you might expect to produce 'good fruit' by teaching another. But if you are but a 'thorn' or 'bramble-bush,' if you are bad at heart yourself, the fruit of your teaching will be worthless; for the mouth speaketh that of which the heart is full."

a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. [49]But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

VII.

At Capernaum Christ heals a centurion's servant.

[1]Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. [2]And a certain centurion's servant, who was dear unto him, was sick, and ready to die. [3]And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. [4]And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: [5]for he loveth our nation, and he hath built us a synagogue. [6]Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: [7]Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. [8]For I

2 This centurion would be a Roman officer in the army of Herod Antipas. His rank would be that of a captain, but much of his work was what sergeants would do now. Many Romans, especially women of high rank, were attracted at this time to the Jewish faith—its life contrasted so forcibly with the dying creed of the Romans. It was because one of these converts was defrauded by the Jews, who taught her, that the Jews were all expelled from Italy by Tiberius (19 A.D.), and not allowed to return till after the death of Sejanus.

3 The elders who spoke for this centurion were members of the local council which ruled the synagogue, could pronounce excommunications, and punish also for civil offences.

8 *i.e.*, though I am myself under others I know what it is to command. As I can command a soldier so thou canst command an angel who will come and heal my servant.

also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. [9] When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. [10] And they that were sent, returning to the house, found the servant whole that had been sick.

At Nain he raises the widow's son.

[11] And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. [12] Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. [13] And when the Lord saw her, he had compassion on her, and said unto her, Weep not. [14] And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. [15] And he that was dead sat up, and began to speak. And he delivered him to his mother. [16] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God had visited his people. [17] And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

A message from John the Baptist.

[18] And the disciples of John shewed him of all these things. [19] And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? [20] When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? [21] And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and

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19 John was in prison at Machaerus, in the mountains east of the Dead Sea, but he was allowed freedom in seeing his friends. This message shows that his courage was failing a little, and that he was impatient for the Messiah "to reveal himself." John probably shared to some extent ordinary Jewish ideas of the Messiah.

unto many that were blind he gave sight. [22]Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. [23]And blessed is he, whosoever shall not be offended in me.

[24]And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out in the wilderness for to see? A reed shaken with the wind? [25]But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts. [26]But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. [27]This is he, of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* [28]For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. [29]And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. [30]But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

[31]And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? [32]They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. [33]For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. [34]The Son of man is come eating and

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[27] See Mal. iii. 1.

29 *Justified, i.e.*, declared God to be just.

30 *Against themselves, i.e.*, to their own hurt.

32 "Men are like sullen children who will play neither a merry game nor a sad game." Doubtless the game referred to was the acting of sham weddings and funerals. The children would have mimic processions with dancing or mourning as the case might be.

drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! [35] But wisdom is justified of all her children.

In a Pharisee's house a woman anoints Christ.

[36] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. [37] And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, [38] and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. [39] Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. [40] And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. [41] There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. [42] And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? [43] Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. [44] And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath

35 Wisdom is counted just by those who understand her, those who are children of wisdom.

37 Alabaster is the name of a stone used for perfume vessels, coming from the Egyptian town Alabastron.

Simon seems to have been half ashamed of being hospitable to Christ, and had scarcely treated Him as an equal. Usually the guest would remove his sandals on entering, and water would be brought to wash his feet. The ordinary salutation would have been a kiss. To anoint the head of a guest would have been a special honour. The guests lay on the triclinia, resting on their elbows, so that the woman was able to anoint Christ's feet. According to the Eastern custom the house was open for anyone to enter.

41 The *penny* was the denarius, worth about 7½d.

washed my feet with tears, and wiped them with the hairs of her head. [45]Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. [46]My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. [47]Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. [48]And he said unto her, Thy sins are forgiven. [49]And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? [50]And he said to the woman, Thy faith hath saved thee; go in peace.

VIII.

He preaches throughout Galilee.

[1]And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, [2]and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, [3]and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the sower.

[4]And when much people were gathered together, and were come to him out of every city, he spake by a parable: [5]A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. [6]And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. [7]And some fell among thorns; and the thorns sprang up with it, and choked it. [8]And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had

2 *Magdalene*, of the city of Magdala, on the Sea of Galilee.

4 A *parable* was strictly any 'comparison.' In the gospel it means the illustration of some spiritual truth by some incident of natural life. The parable of the Sower is meant to illustrate the different reception the gospel finds from different classes of men, and their responsibility for their use of the opportunities that God the Sower, gives freely to all alike.

said these things, he cried, He that hath ears to hear, let him hear. [9]And his disciples asked him, saying, What might this parable be? [10]And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. [11]Now the parable is this: The seed is the word of God. [12]Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. [13]They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. [14]And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. [15]But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The good should let their light be seen.

[16]No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. [17]For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. [18]Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

[19]Then came to him his mother and his brethren, and

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10 The quotation is from Isaiah vi. 9. Christ means that those who use faithfully the knowledge and opportunity they have will be led on to greater spiritual insight and opportunity. But those who neglect obvious daily duty cannot expect any enlightenment from God. We often hear men who do not practise common honesty discussing the great problems of religion—they are not likely to go far without going wrong.

16 The connection of thought is—You, my disciples, will bring forth good fruit. See that, having received the light, you do not hide it, but make good use of it.

18 The meaning is the same as in *v.* 10.

Christ's "mother and brethren."

could not come at him for the press. [20]And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. [21]And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

He calms the storm,

[22]Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. [23]But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. [24]And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. [25]And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

and heals the Gadarene demoniac.

[26]And they arrived at the country of the Gadarenes, which is over against Galilee. [27]And when he went forth to land, there met him out of the city a certain

23 The Sea of Galilee is liable to sudden storms of wind, because of the difference between its temperature and that of the snow-covered Mount Hermon immediately to the north of it. The surface of the lake is 682 ft. below the sea-level.

26 Gadara was one of the confederation of Greek cities called Decapolis, and is situated S.E. of the Sea of Galilee. Perhaps we ought to read here Gerasa, another city of the Decapolis situated at the foot of a ravine on the east coast of the Sea of Galilee. The R.V. adopts Gerasa.

On the probable nature of demoniacal possession see note on ch. iv. 33. But the peculiarity of this miracle, the sending of the madness into the herd of swine, makes it difficult to explain, unless we adopt the view that it is an "acted parable," in which the madness of the demoniac stands for the power of sin over man. "Possession by devils" drives even beasts to instant destruction—such, our Lord perhaps means to teach, is the destruction to which sin brings a man. This explanation is not improbable if we remember that "possession by devils" was the Jewish way of describing both violent disease and *flagrant sin.* The two are naturally associated in a Jew's mind, since he believed that *every* disease or calamity was the result of sin.

man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. [28]When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not. [29](For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) [30]And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. [31]And they besought him that he would not command them to go out into the deep. [32]And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. [33]Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. [34]When they that fed them saw what was done, they fled, and went and told it in the city and in the country. [35]Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. [36]They also which saw it told them by what means he that was possessed of the devils was healed.

[37]Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. [38]Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, [39]Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. [40]And it came to pass, that,

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30 Notice that the Latin word 'legio' is adopted in the Greek.

when Jesus was returned, the people gladly received him: for they were all waiting for him.

He raises the daughter of Jairus

[41] And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: [42] for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

and heals a woman with an issue of blood.

[43] And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, [44] came behind him, and touched the border of his garment: and immediately her issue of blood stanched. [45] And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? [46] And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. [47] And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. [48] And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

[49] While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. [50] But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. [51] And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

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41 The ruler of the synagogue was an honorary official who appointed the readers each Sabbath, and saw that the service was properly conducted. He was chief of the local council of elders.

46 *Virtue, i.e.* 'power,' as translated in the R.V.

47 The distress of the woman is due to her having done an unfriendly act. Being 'unclean' herself according to Levitic law, she had made Christ unclean by touching Him. The 'border' means one of the tassels at the four corners of His mantle.

[52]And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth. [53]And they laughed him to scorn, knowing that she was dead. [54]And he put them all out, and took her by the hand, and called, saying, Maid, arise. [55]And her spirit came again, and she arose straightway: and he commanded to give her meat. [56]And her parents were astonished: but he charged them that they should tell no man what was done.

IX.

Commission of the Twelve.

[1]Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. [2]And he sent them to preach the kingdom of

52 The room would be full of hired mourners, playing on the flute, crying aloud, and beating their breasts.

1 Christ seems to have sent them out on a mission of a few days only. (See *v.* 10.)

2 The 'kingdom of God' or 'the kingdom of heaven' is a Jewish phrase, the exact meaning of which in a Jew's mouth is well illustrated for us by the Jewish books of the first century, A.D. As soon as 'Elias' has anointed the Messiah, all the peoples of the earth gather together to war against him in a battle round Mount Zion, but they are destroyed without the lifting of a hand by the flames and tempests issuing from the Messiah's lips, till nothing should be left but dust and ashes and smoke. Immediately afterwards, the 'Antichrist' of this Jewish 'Armageddon' being slain, all "peoples, nations, and languages" would submit to the Messiah, and the 'kingdom of heaven'—a new golden age—would begin. A 'new Jerusalem,' which had once been on earth before man sinned, would descend again from heaven. The lost tribes of Israel would be gathered, and even the dead of Israel be raised. As in the legend of the golden age, the earth would bring forth fruit and wheat and vines untilled, and honey should be found again on the leaves of the trees. The beasts would all grow tame and eat grass together. All sickness and early death would cease among men. At the end of a thousand years of such delights all the dead would be raised, the books be opened, and a final judgment passed.

In these fantastic visions the Jews wholly misunderstood their own prophets, who clearly pointed to a suffering Messiah whose triumph would be 'spiritual.' Christ means by the kingdom of God the victory of the Spirit of God over the hearts and wills of men; and he who has a share in that kingdom is the man who is "born of water and of the Spirit." (John iii. 5, where the conception of this spiritual kingdom is explained to Nicodemus.)

God, and to heal the sick. [3]And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. [4]And whatsoever house ye enter into, there abide, and thence depart. [5]And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. [6]And they departed, and went through the towns, preaching the gospel, and healing every where.

Herod's perplexity.

[7]Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; [8]and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. [9]And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Feeding of 5000 men.

[10]And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. [11]And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. [12]And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. [13]But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. [14]For they were about five thousand men. And he said to his disciples,

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3 *Scrip, i.e.* a wallet fastened to the girdle.

5 To shake the dust of a country off one's feet was to declare that the dust was pollution, and so that the country was a heathen country. The Jews always did it when they left Samaritan territory.

7 For Herod Antipas see p. 4.

9 John's death is described in Matthew xiv.

10 This is not Bethsaida on the west of the Sea of Galilee, but Bethsaida *Julias*, N.E. of it.

Make them sit down by fifties in a company. [15]And they did so, and made them all sit down. [16]Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. [17]And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Christ questions his disciples, and teaches them that he must suffer,

[18]And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? [19]They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. [20]He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. [21]And he straitly charged them, and commanded them to tell no man that thing; [22]saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

and his disciples with him.

[23]And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. [24]For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. [25]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? [26]For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's,

18 We find from Mark viii. 27 that this took place during a journey to Caesarea Philippi, a town in the north towards the source of the Jordan. This journey, and the journey about the same time to Phoenicia (Matt. xv. 21), seem to have been undertaken, partly to extend the sphere of Christ teaching, but partly that Christ might be more alone with His disciples. He now began to teach them that He Himself was to *suffer*, and that His disciples must suffer too, and to disabuse them of the Jewish ideas they still held of a *reigning* Messiah.

23 *Take up His cross*—as if going to execution. The criminal had to carry the cross on which he was to be crucified.

and of the holy angels. [27]But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

The Transfiguration

[28]And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. [29]And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. [30]And, behold, there talked with him two men, which were Moses and Elias: [31]who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. [32]But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. [33]And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. [34]While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. [35]And there came a

27 See the note on *v.* 2. The constant association of the working of 'the Spirit of God' with "the coming of the kingdom of heaven," shows that the words, "till they see the kingdom of God," must be referred to the gift of the Holy Spirit to the Church after Christ's Ascension. (Acts ii.)

28 The traditional scene of the Transfiguration was Mount Tabor, a solitary peak north of the Plain of Jezreel, where still one can see the ruins of three churches dedicated A.D. 327 to Jesus, Moses, and Elijah. But the fact that there was a fortified place on the summit of Tabor in the time of Christ, has made many suppose that it took place on Mount Hermon, or one of the mountains to the North of Palestine. The purpose of the Transfiguration was to reassure the disciples, whose faith had been shaken by the predictions our Lord had just made of His own sufferings and death. He not only shows them the true glory that attached itself to a suffering Messiah, but lets them see a vision, which to a Jew would be a more convincing proof than any other of the truth of His Messiahship; viz., the great lawgiver and great prophet in converse with Himself.

35 This voice spoke three times to Christ—at His Baptism (iii. 22), at His Transfiguration, and in the Temple shortly before His betrayal. (John xii. 28.) The R.V. gives the words "This is my Son, my chosen."

voice out of the cloud, saying, This is my beloved Son: hear him. [36]And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Christ heals a lunatic

[37]And it came to pass, that on the next day, when they were come down from the hill, much people met him. [38]And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. [39]And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. [40]And I besought thy disciples to cast him out; and they could not. [41]And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. [42]And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

[43]And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, [44]Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. [45]But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

Jealousy answered.

[46]Then there arose a reasoning among them, which of them should be greatest. [47]And Jesus, perceiving the thought of their heart, took a child, and set him by him, [48]and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive

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39 See note on iv. 33 and viii. 26.

41 The rebuke may be addressed to the disciples, whose want of faith prevented their healing the boy, but more probably to the multitude, because they constantly saw and used Christ's miraculous power, but drew no conclusions from it, believed Him and His teaching none the more.

45 *That they perceived it not* should be, as the Greek shows, *that they might not perceive it.* Had they foreseen all that was coming upon Christ they might not have faced it with Him.

me receiveth him that sent me: for he that is least among you all, the same shall be great.

[49]And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. [50]And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Christ journeys to Jerusalem through Samaria.

[51]And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, [52]and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. [53]And they did not receive him,

51 Christ's ministry in Galilee is now concluded. He goes up to Jerusalem for the Feast of Tabernacles, it being now October in the year 29. The remaining six months of His life are spent partly in Judaea (till December), partly in Peraea, and in journeys not accurately described (from December till He approaches Jerusalem for the last time at the beginning of April 30). Luke ix. 51 to xiii. 21 seems to belong to the first of these periods; xiii. 22 to xix. 27 to the second.

The very phraseology, however, of *v.* 51 seems to refer to a *last* journey, and it must remain a matter of opinion whether it would be used of a journey to Jerusalem six months before the end, when other journeys to Peraea, etc., follow. No arrangement of Christ's life is free from difficulties.

53 The Samaritans were originally a heathen race, whom the Assyrians settled in Samaria when they carried away captive the northern kingdom of Israel. (2 Kings xvii. 24.) Being visited by plagues they concluded that they were being punished for not worshipping "the god of the land," and they persuaded a Jewish priest to teach them the law. When the Jews returned from Babylon the Samaritans wished to join them in rebuilding the temple, but being rejected they built a rival temple on Mount Gerizim, and even claimed for it a greater antiquity and authority than the temple at Jerusalem possessed. The hatred between the races became so bitter that to call a man a Samaritan was worse than calling him 'publican' or 'Gentile.' The Jews would not eat or drink, if they could avoid it, anything in Samaritan territory, and the Samaritans, as we see in this verse, would not entertain anyone who was on his way to a Feast at Jerusalem. The Samaritans still exist, and celebrate their Passover on Mount Gerizim.

because his face was as though he would go to Jerusalem. [54]And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? [55]But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. [56]For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

[57]And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. [58]And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. [59]And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. [60]Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. [61]And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. [62]And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X.

Commission of the Seventy.

[1]After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. [2]Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his

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54 See 2 Kings i. 10. But the R.V. omits the words "even as Elias did," and all of verses 55, 56, except "But he turned and rebuked them. And they went to another village."

60 Leave the burial of the dead to those who are spiritually dead, who are not alive to the presence of the kingdom of God among them.

62 The comparison is to a ploughman, who by taking his eyes off the plough makes the furrow crooked.

1 This was after the Feast of Tabernacles, when Christ was beginning a journey in Judaea.

harvest. [3]Go your ways: behold, I send you forth as lambs among wolves. [4]Carry neither purse, nor scrip, nor shoes: and salute no man by the way. [5]And into whatsoever house ye enter, first say, Peace be to this house. [6]And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. [7]And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. [8]And into whatsoever city ye enter, and they receive you, eat such things as are set before you: [9]and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. [10]But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, [11]Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. [12]But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. [13]Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. [14]But it shalt be more tolerable for Tyre and Sidon at the judgment, than for you. [15]And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

4 *Scrip* = wallet, fastened to the girdle.

6 *i.e.*, If they receive you your blessing will be upon it, but if they do not receive you your blessing will return upon yourselves. He who offers friendship gains even if the friendship be rejected. The "blessing" is that involved in the salutation, "Peace be unto you."

11 See the note on ix. 5.

12 Genesis xix. 24. Chorazin was two miles inland from Capernaum, but we have no account of Christ's works there.

15 A better translation is, "Shalt thou be exalted unto heaven? Thou shalt be thrust down to Hades." (So the R.V.) Cf. Isaiah xiv. 15, and the whole description there of the king of Babylon being brought down to Hades, and all the kings of the earth rising to meet him and taunt him. In *v.* 18 we may have another reference to the same chapter, Isaiah xiv. 12.

[16]He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Their return.

[17]And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. [18]And he said unto them, I beheld Satan as lightning fall from heaven. [19]Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. [20]Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

[21]In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. [22]All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

[23]And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: [24]for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

The lawyer's question.

[25]And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? [26]He said unto him, What is written in the law? how readest thou? [27]And he answering said, *Thou shalt*

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21 *In Spirit,* read "in the Holy Spirit," as the R.V.

25 Lawyer, *i.e.*, scribe. (See p. 8.) *Tempted, i.e.*, tested (with no malicious intention).

27 It was a commonplace among the Jews that this (Deut. vi. 5; Lev. xix. 18) was the greatest commandment of the Law; but in interpreting the phrase, "Love thy neighbour as thyself," some of their teachers excluded Gentiles and Samaritans from any claim to the title 'neighbour.' They scarcely considered it a good act to confer a charity on these. Juvenal charges them with being unwilling to show a Gentile the way. This is why Christ makes a

love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. [28] And he said unto him, Thou hast answered right: this do, and thou shalt live. [29] But he, willing to justify himself, said unto Jesus, And who is my neighbour? [30] And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. [31] And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. [32] And likewise a Levite, when he was at the place, came and looked on him, and passed on the other side. [33] But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, [34] and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. [35] And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. [36] Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? [37] And he said, he that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The parable of the good Samaritan.

[38] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named

Samaritan the hero of the parable, teaching that everyone you come into contact with is your neighbour in the sense of the commandment. See note ix. 53.

29 *Justify* = show himself just.

32 The Levites were servants of the priests, killed the animals for sacrifice, kept the doors and acted as choir in the temple. They had occupied a less prominent position since the exile.

35 *Penny* = denarius, nominally 7½d., really worth more.

37 *He that showed mercy on him.* '*The Samaritan.*' The very mention of the name Samaritan being considered a pollution to the lips, the lawyer perhaps avoids it purposely.

38 The village was Bethany, separated from Jerusalem by the Mount of Olives.

Martha received him into her house. [39]And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. [40]But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. [41]And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: [42]but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Martha and Mary.

XI.

The Lord's Prayer.

[1]And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. [2]And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. [3]Give us day by day our daily bread. [4]And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Prayer should be constant.

[5]And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; [6]For a friend of mine in his journey is come to me, and I have nothing to set before him? [7]And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. [8]I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. [9]And I say

2 The full Lord's Prayer is given in Matthew vi. 9. If we follow the best MSS. St. Luke gives it thus: "Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation." The last clause means "let us not be tried beyond our powers."

unto you, Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. [10] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [11] If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? [12] Or if he shall ask an egg, will he offer him a scorpion? [13] If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Casting out devils.

[14] And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. [15] But some of them said, He casteth out devils through Beelzebub the chief of the devils. [16] And others, tempting him, sought of him a sign from heaven. [17] But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. [18] If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. [19] And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. [20] But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. [21] When a strong man armed keepeth his palace, his goods are in

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14 See note on iv. 33. Beelzebul (the Greek form ends in l) was the god of Ekron (2 Kings i. 2), and the word is explained as meaning "god of flies," *i.e.*, Baal, worshipped by the Philistines as the protector from the swarms of locusts or insects which would destroy the harvest. The Jews seem to have adopted such names for devils (just as they gave names to angels) after the Babylonian exile.

19 Exorcism was commonly practised among the Jews, often for payment. The Essenes were supposed to possess especial powers in this way, because of their ascetic life.

21 The devil is "the strong man" who maintained himself in his palace by force of arms till Christ came, stronger than he, and took his spoils from him.

peace: [22]but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. [23]He that is not with me is against me: and he that gathereth not with me scattereth. [24]When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. [25]And when he cometh, he findeth it swept and garnished. [26]Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.

[27]And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. [28]But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Signs of the times.

[29]And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. [30]For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. [31]The queen of the south shall rise up in the judgment with the men of this generation, and

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23 This verse means—Whoever attempts otherwise than by the Spirit of God to cast out devils is against Me.

24 *Dry places.* It was a Jewish belief that evil spirits haunted ruins and deserts. Christ uses it here partly as a parable, meant to show man's powerlessness in the face of evil unless helped by God. "Unless God binds the spirit, it haunts the desert for a time, but then takes possession of his former home, with more violence than ever." A new convert, who thinks himself cured entirely and for ever of a sin, through carelessness may fall more than ever under its power.

30 Verse 32 shows that St. Luke takes the sign to be the preaching of Jonah (Jonah iii.), but St. Matthew makes it the fact that Jonah was 3 days in the fish (Jonah i. 17), typical of Christ's burial.

31 See 1 Kings x. Sheba was a kingdom in the south of Arabia.

condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. [32]The men of Nineve shall rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. [33]No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. [34]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. [35]Take heed therefore that the light which is in thee be not darkness. [36]If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Denunciation of Pharisees and Scribes.

[37]And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. [38]And when the Pharisee saw it, he marvelled that he had not first washed before dinner. [39]And the Lord

33 *Bushel* means the vessel used for measuring, which in a poor man's house was often turned upside down and used as a table or stand. Hence the phrase did not sound strange—"men put the light on the measure, not under it."

The connection of thought with verse 32 is this: "I am the true sign, the light of the world, which you hide from you as a man might put the candle under the bushel." Here the 'candle' or (as the next verse translates the same word λύχνος) 'light' stands for Christ.

34 Light reaches the body through the eye; the light of Christ reaches the soul through the conscience. See therefore that the conscience be pure. The conscience is compared to the eye. If the eye be injured a man cannot see. If the conscience be not 'single' (*i.e.* simple, straightforward), if the *intention* be not right, a man cannot see Christ.

The thought is of those who have just asked for a sign. Their consciences are so darkened that they do not see the signs actually given.

38 A Jew dipped his arms in water before eating, an Essene insisted on bathing completely before every meal.

39 *Ravening*, furious greed, a serious moral fault, so inconsistent with the scrupulousness which gravely discussed whether the *stalk* of a herb should be tithed as well as the leaf.

said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. [40] Ye fools, did not he that made that which is without make that which is within also? [41] But rather give alms of such things as ye have; and, behold, all things are clean unto you. [42] But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. [43] Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. [44] Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[45] Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. [46] And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. [47] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. [48] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. [49] Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: [50] that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: [51] from the blood of Abel unto the blood of Zacharias, which perished between the altar

41 *Of such things as ye have.* R.V. "those things which are within."

43 *Uppermost seats*, the seats behind the reading desk, conspicuously facing the congregation.

44 All graves were whitewashed, so that no one might pollute himself by walking on them unawares. "It is you Pharisees who make men really unclean without their knowing it."

48 *Allow*=approve, from Latin *allaudare.*

51 Zacharias was a priest stoned by order of king Joash, because he protested against idolatry. (See 2 Chron. xxiv. 20.)

and the temple: verily I say unto you, It shall be required of this generation. [52]Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

[53]And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: [54]laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII.

Beware of hypocrisy,

[1]In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. [2]For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. [3]Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. [4]And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. [5]But I will forewarn

and declare the truth fearlessly.

1 *Leaven*, *i.e.* yeast, and metaphorically "that which permeates and alters the character of all their teaching."

The outline of this passage is (*v.* 1) Avoid hypocrisy, (2, 3) for every man's secret motives will one day be revealed. (4, 5.) Therefore also speak out boldly without fearing men; (6, 7) for God is your protector; (8, 9) and I will acknowledge you at the last day, (10) and men will be judged by the way they receive your word, (11, 12) though men condemn you.

5 *Hell.* There are two words translated 'hell.' One is Hades, in the O. T. Sheol, the abode of departed spirits. The other is Gehenna, the word used here, meaning the place of future punishment of the wicked. Gehenna properly meant 'the Valley of Hinnom,' a valley S.W. of Jerusalem, which had been the scene of Moloch worship, and had therefore been defiled by Josiah. Afterwards it was used to burn bodies in, and to receive the refuse of the city, and fires were always kept burning there to consume it and prevent plague. The valley, thus constantly

you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. [6]Are not five sparrows sold for two farthings, and not one of them is forgotten before God? [7]But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value that many sparrows. [8]Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: [9]but he that denieth me before men shall be denied before the angels of God. [10]And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. [11]And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: [12]for the Holy Ghost shall teach you in the same hour what ye ought to say.

Beware of greed.

[13]And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. [14]And he said unto him, Man, who made me a judge or a divider over you? [15]And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. [16]And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: [17]And he thought within himself, saying, What shall I do, because I have no room where to bestow my

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unclean, seemed to Jewish teachers the fittest symbol of the future punishment of the wicked, and they adopted both the name and the idea of perpetual fire involved in it. This must always be kept in mind when in the N. T. the punishment of the wicked is spoken of as "everlasting fire."

6 *Farthing* = the Roman *as*, or about two farthings.

10 From Matt. xii. 31 "the sin against the Holy Ghost" seems to be treating the work of the Spirit of God with insult, against the full possible light of knowledge.

11 *Synagogues.* The elders of a synagogue administered justice in all minor matters among their congregation, to the extent of inflicting scourging and excommunication. See p. 7.

fruits? [18]And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. [19]And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. [20]But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? [21]So is he that layeth up treasure for himself, and is not rich toward God.

God's care for our comfort

[22]And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. [23]The life is more than meat, and the body is more than raiment. [24]Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? [25]And which of you with taking thought can add to his stature one cubit? [26]If ye then be not able to do that thing which is least, why take ye thought for the rest? [27]Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. [28]If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? [29]And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. [30]For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

should make us think first of the "kingdom of God,"

[31]But rather seek ye the kingdom of God; and all these things shall be added unto you. [32]Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. [33]Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. [34]For where your treasure is, there will your heart be also. [35]Let your loins be girded

28 *Cast into the oven, i.e.* is used as fuel where no wood is to be had.

like servants waiting for their lord

about, and your lights burning; [36]and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. [37]Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. [38]And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. [39]And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. [40]Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

[41]Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? [42]And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? [43]Blessed is that servant, whom his lord when he cometh shall find so doing. [44]Of a truth I say unto you, that he will make him ruler over all that he hath. [45]But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; [46]the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. [47]And that servant, which knew his lord's will, and prepared not himself, nether did according to his will, shall be beaten with many stripes. [48]But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever

36 On the wedding day in the evening the bridegroom went to fetch the bride from her father's house to his own, where the wedding feast was held. See note on chap. v. 34.

38 There were three watches in the Jewish reckoning, four in the Roman, reckoning the night from sunset to sunrise.

much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Christ "a fire on the earth."

[49] I am come to send fire on the earth; and what will I, if it be already kindled? [50] But I have a baptism to be baptized with; and how am I straitened till it be accomplished! [51] Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: [52] for from henceforth there shall be five in one house divided, three against two, and two against three. [53] The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

The signs of the times.

[54] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. [55] And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. [56] Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? [57] Yea, and why even of yourselves judge ye not what is right? [58] When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. [59] I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

49 *If it be already kindled.* This should be translated as a wish. "I am come to send a refining fire upon the earth. And what will I? O that it were already kindled! But my baptism of suffering must come first, and how heavy the burden upon me till it be accomplished!" Straitened = bound, pained, suffering anguish.

54-9 The general connection of thought is—(49-53) "I am come to send strife on the earth (54-57), the signs of which are already as apparent as the signs of weather are. (58-9.) Therefore be beforehand. Reconcile yourselves to God as you would to an adversary whom you had wronged—*before you come into the presence of the Judge.*"

58 *Hale* = drag.

XIII.

Are calamities due to special sin?

[1]There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. [2]And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? [3]I tell you, Nay: but, except ye repent, ye shall all likewise perish. [4]Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? [5]I tell you, Nay: but, except ye repent, ye shall all likewise perish.

A parable from an unfruitful fig tree.

[6]He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. [7]Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? [8]And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: [9]and if it bear fruit, well: and if not, then after that thou shalt cut it down.

[10]And he was teaching in one of the synagogues on the sabbath. [11]And, behold, there was a woman which had

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1 *Mingled with their sacrifices, i.e.*, had slain them at the very altar of sacrifice. It was at the great feasts at Jerusalem that tumults usually arose. At other times *Galilaeans* did not come under Pilate's jurisdiction, but Herod's.

2–3 The Jewish belief was that every calamity was the result of particular sin, *e.g.*, blindness. Christ does not deny that sin brings calamity, but He protests against men's presumptuousness in asserting in particular cases that calamity is due to sin, and measuring the sin by the calamity.

4 *Tower in Siloam*—doubtless a tower near the pool of Siloam, which lay close to the wall at the S.E. corner of Jerusalem.

6 The parable is of the Jewish nation. They have so far produced no fruit, but Christ, the vinedresser, still intercedes with God to spare them.

11 *Spirit of infirmity.* The infirmity, which apparently was curvature of the spine, is, as usual, attributed to possession by an evil spirit. See note on iv. 33.

Christ heals a woman with an infirmity on the Sabbath.

a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. [12]And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. [13]And he laid his hands on her: and immediately she was made straight, and glorified God. [14]And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. [15]The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? [16]And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? [17]And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The kingdom of God like mustard seed

[18]Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? [19]It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

and leaven.

[20]And again he said, Whereunto shall I liken the kingdom of God? [21]It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

14 *Ruler.* See note on viii. 41.

15 The teaching of Christianity with regard to holy days is (1) that no day is too holy for *good works;* (2) that no man has a right to prescribe for another what days he is to regard as holy; but (3) no man should depart from established custom so far as to be a scandal or trouble to those of different opinion. The first principle is taught by our Lord definitely, the others by St. Paul (Romans xiv, 5, 6, etc.). The question naturally arose when the early Christians began to keep the first day of the week holy (as the day of Christ's resurrection), while the more Jewish of them clung to the seventh day as being the Sabbath.

18-21 Two parables teaching how the gospel, from small beginnings, will end by permeating the whole world.

[22]And he went through the cities and villages, teaching, and journeying toward Jerusalem. [23]Then said one unto him, Lord, are there few that be saved? And he said unto them, [24]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. [25]When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: [26]then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. [27]But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. [28]There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. [29]And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. [30]And, behold, there are last which shall be first, and there are first which shall be last.

How many come to the kingdom of God?

[31]The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence: for Herod will kill thee. [32]And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. [33]Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. [34]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have

Pharisees warn Christ of Herod.

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29 The verse plainly indicates the admission of Gentiles to the kingdom of God, which is Christ's reply to the question, "Are there few that be saved?"

31 This was probably a plot to get our Lord into Judaea again, where He would be under the jurisdiction of the Sanhedrin. The reply is that for a little time ("to-day and to-morrow" indicates no special period) He would remain in Peraea, where He now was, till the time of His end drew near; for no prophet could perish except at Jerusalem.

gathered thy children together as a hen doth gather her brood under her wings, and ye would not! [35]Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV.

At a feast in a Pharisee's house he heals dropsy.

[1]And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. [2]And, behold, there was a certain man before him which had the dropsy. [3]And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? [4]And they held their peace. And he took him, and healed him, and let him go; [5]and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? [6]And they could not answer him again to these things.

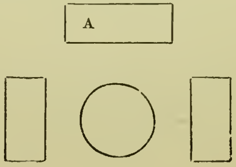
The lessons of the feast—humility

[7]And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, [8]When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; [9]and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame

3 See note on xiii. 15.

5 *Ass.* A better reading gives *son.*

7 *Chief rooms, i.e.,* chief *places.* According to the Roman fashion the guests reclined on three couches (the triclinia) round the table. The middle place of each couch was the most honourable, and especially on the middle couch, because the host sat at A.



to take the lowest room. [10]But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. [11]For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

and charity

[12]Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. [13]But when thou makest a feast, call the poor, the maimed, the lame, the blind: [14]and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

God's kingdom is like a supper to which the invited guests will not come.

[15]And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. [16]Then said he unto him, A certain man made a great supper and bade many: [17]and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. [18]And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. [19]And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. [20]And another said, I have married a wife, and therefore I cannot come. [21]So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. [22]And the servant said, Lord, it is done as thou hast commanded, and yet there is room. [23]And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may

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16 The parable contrasts the Jews, unwilling to be "God's guests," with the heathen, who came willingly.

be filled. [24]For I say unto you, That none of those men which were bidden shall taste of my supper.

Count the cost of Christ's service.

[25]And there went great multitudes with him: and he turned, and said unto them, [26]If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [27]And whosoever doth not bear his cross, and come after me, cannot be my disciple. [28]For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? [29]Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, [30]saying, This man began to build, and was not able to finish. [31]Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? [32]Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. [33]So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. [34]Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? [35]It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear.

XV.

[1]Then drew near unto him all the publicans and sinners for to hear him. [2]And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

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26 *Hate, i.e., disregard*, all natural affections, and even the love of life, where these stand in the way of following Christ.

27 *Bear his cross*—like the criminal going to crucifixion, who was always made to carry his own cross.

34 One who becomes Christ's disciple and then repents of it (not having counted the cost of it beforehand) is like the salt which has lost its savour (*i.e.*, taste), and is good for nothing.

Christ's mission to the lost explained by parables. The lost sheep.

[3] And he spake this parable unto them, saying, [4] What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? [5] And when he hath found it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost. [7] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The ten pieces of silver.

[8] Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? [9] And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. [10] Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The prodigal son.

[11] And he said, A certain man had two sons: [12] and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. [13] And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living, [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. [16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto

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3 Christ explains His mission to the lost by three parables—the lost sheep, the lost piece of silver, and the prodigal son.

8 *Piece of silver.* Greek drachma, about 10d.

12 The younger brother, the prodigal, is of course the sinner, the publican. The elder is the Pharisee, taken here, according to his own estimate of himself, as faultless, except that he does not love his brother, and does not understand pardon or repentance.

16 *Husks*, the fruit of the carob, called 'St. John's bread.'

him. [17] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19] and am no more worthy to be called thy son: make me as one of thy hired servants. [20] And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. [22] But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: [23] and bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. [25] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. [26] And he called one of the servants, and asked what these things meant. [27] And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. [28] And he was angry, and would not go in: therefore came his father out, and intreated him. [29] And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: [30] but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. [31] And he said unto him, Son, thou art ever with me, and all that I have is thine. [32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI.

Parables on the use of wealth.

The unjust steward.

[1]And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. [2]And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. [3]Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. [4]I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. [5]So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? [6]And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. [7]Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. [8]And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their gener-

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1 The chapter consists of two parables on the use of wealth, interrupted for a moment by the derision of the Pharisees. (*v.* 14.)

The parable of the unjust steward is meant to teach that in the use of wealth we should think rather of the life to come than this present life, and regard ourselves as stewards of God's property. The lesson is taught by the example of an unjust man, to make it more forcible: if a man whose aims are bounded by this life can thus provide for the future, ought not those whose aims extend beyond this life to be at least as prudent? Our Lord was probably speaking to many (*e.g.* publicans) whose methods of getting money had been as unjust as the steward's.

6 *Measure*=Heb. *bath*, 8½ gallons. The steward gives back the merchant's acknowledgments of goods received, and allows them to be altered.

7 *Measure* (of corn)=Heb. *cor*, 86 gallons.

8 "His master admired the man's cunning. For worldly men are, in the concerns of this life, wiser than God's servants often are in what concerns the life to come."

ation wiser than the children of light. [9]And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. [10]He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. [11]If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? [12]And if ye have not been faithful in that which is another man's, who shall give you that which is your own? [13]No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

[14]And the Pharisees also, who were covetous, heard all these things: and they derided him. [15]And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. [16]The law and the prophets were until John: since that time the kingdom of God is preached, and every man

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9 *Of*, *i.e.* by means of. "Mammon" is no proper name, but a Syrian word meaning "wealth." The epithet "of unrighteousness" was doubtless a stock epithet given by religious teachers among the Jews, who wished to point the same contrast between real and unreal riches, which we signify by our phrase "worldly wealth," which is an exact equivalent. Our Lord says, "Use worldly wealth to win friends who, when you die, will welcome you into heaven. For if you cannot be faithful with this unimportant worldly wealth, how can God trust you with anything better?"

12 *Another man's*, *i.e.* God's, regarding worldly wealth as God's property.

Your own, *i.e.* an inheritance in the world to come.

15 The connection of these verses is as follows: (*v.* 15) You Pharisees only keep the law for the sake of appearances, and are therefore rejected by God. (*v.* 16) The days of the law are gone —every man is now hearing the gospel, (*v.* 17) though the real principles of the law last for ever. (*v.* 18) For instance, Moses' law of divorce does not cease to be binding though you Pharisees neglect it.

presseth into it. [17]And it is easier for heaven and earth to pass, than one tittle of the law to fail. [18]Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The rich man and Lazarus.

[19]There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: [20]And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, [21]and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. [22]And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; [23]and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [24]And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. [25]But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. [26]And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. [27]Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: [28]for I have five brethren; that he may testify unto them, lest they also come into this place of torment. [29]Abraham saith

17 *Tittle.* The Greek word is *κέραια*, which meant the little horn or stroke by which certain similar Hebrew letters are distinguished, *e.g.* ב and כ.

19 Our Lord now returns to the subject of the bad use of wealth, from which he was turned aside by the ridicule of the Pharisees. The imagery of the parable of "Dives and Lazarus" is very Jewish, *e.g.* in the idea of heaven and hell as separated by a gulf across which Dives can see and speak but not pass, and in the idea of hell as a place of torment by fire (see note on xii. 5). "Abraham's bosom" is a Jewish name for Paradise, which the Jews liked to picture as a long banqueting with Abraham.

unto him, They have Moses and the prophets; let them hear them. [30]And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. [31]And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

XVII.

Offences.

[1]Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! [2]It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Forgiveness.

[3]Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. [4]And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Faith.

[5]And the apostles said unto the Lord, Increase our faith. [6]And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

A servant's duty.

[7]But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? [8]And will not rather say unto him, Make

1–10 The connection of thought in this passage would seem to be this (*vv.* 1, 2): "Offences will come"; (3, 4), "but whoever it be that causes the offence you must forgive him." (5) The apostles ask for faith enough to be able to do this. (6) "If you had the smallest faith you might command trees and they would obey you. (7–10) But though faith may make you so great, remember that you must serve God and not yourselves by its means. God expects of you the obedience of servants."

But it is open to us to suppose, if this connection seems strained, that St. Luke has grouped isolated sayings of our Lord without intending any logical connection. There was the same difficulty in his version of the sermon on the mount. But as a rule St. Luke is careful to mark logical connection and sequence of time.

1 *Offences*, *i.e.* stumbling-blocks, causing others to do wrong.

6 *Sycamine*, *i.e.* mulberry.

ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? [9]Doth he thank that servant because he did the things that were commanded him? I trow not. [10]So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Ten lepers healed.

[11]And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. [12]And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: [13]and they lifted up their voices, and said, Jesus, Master, have mercy on us. [14]And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. [15]And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, [16]and fell down on his face at his feet, giving him thanks: and he was a Samaritan. [17]And Jesus answering said, Were there not ten cleansed? but where are the nine? [18]There are not found that returned to give glory to God, save this stranger. [19]And he said unto him, Arise, go thy way; thy faith hath made thee whole.

The signs of the kingdom of God.

[20]And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: [21]neither shall they say, Lo here! or, lo there! for, behold,

9 *Trow, i.e.* believe, think.

11 Our Lord had been staying for some time at a little village, Ephraem, away from the highroads and on the border of the desert, about fifteen miles north of Jerusalem. Perhaps it was from here that he started this last circuit.

14 See note on ch. v. 14.

18 *Stranger.* See note on ix. 53.

20 *By observation, i.e.* by anxious watching. The kingdom of God comes not to those who watch for external signs, for it is 'within' them, it is the imparting to men of the life and Spirit of God. But very probably 'within you' should be translated 'among you'—'the kingdom is already in your midst.' For the meaning of "the kingdom of God" see note on ix. 2.

the kingdom of God is within you. [22]And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. [23]And they shall say to you, See here; or, see there: go not after them, nor follow them. [24]For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. [25]But first must he suffer many things, and be rejected of this generation. [26]And as it was in the days of Noe, so shall it be also in the days of the Son of man. [27]They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. [28]Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; [29]But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. [30]Even thus shall it be in the day when the Son of man is revealed. [31]In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. [32]Remember Lot's wife. [33]Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. [34]I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. [35]Two women shall be grinding together; the one shall be taken, and the other left. [36]Two men shall be in the field; the one shall be taken,

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22 In the following passage, as in the longer prophecy uttered during our Lord's last week (xxi. 5-36), we may have the destruction of Jerusalem and second coming of Christ prophesied together, almost as if they were one event. See note on xxi. 5, and compare Matt. xxiv.

23 The reference is to false Messiahs, who appeared about the time of the destruction of Jerusalem, A.D. 70.

26 Genesis vii.

29 Genesis xix.

32 Genesis xix. 26.

36 This verse is omitted in the Revised Version.

and the other left. [37]And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

XVIII.

Parables on prayer. The unjust judge.

[1]And he spake a parable unto them to this end, that men ought always to pray, and not to faint; [2]saying, There was in a city a judge, which feared not God, neither regarded man: [3]and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. [4]And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; [5]yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. [6]And the Lord said, Hear what the unjust judge saith. [7]And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? [8]I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

The Pharisee and publican.

[9]And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: [10]Two men went up into the temple to pray; the one a Pharisee, and the other a publican. [11]The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. [12]I fast twice in the week, I give tithes of all that I possess. [13]And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his

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37 The answer refers to the instance of Sodom mentioned before. "Wherever a nation is dead in sin, destruction comes upon it." The eagle is used as the symbol of destruction, like the vulture.

8 *Shall he find faith? i.e.*, shall he find faith in this? The Greek is *τὴν πίστιν.* "Will he find any who still believe in His coming again?"

12 They fasted voluntarily every Monday and Thursday, and gave tithes of everything, though the law only asked a tithe of fruit of the field and cattle. See p. 9.

breast, saying, God be merciful to me a sinner. [14] I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Christ receives children.

[15] And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. [16] But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. [17] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

A rich ruler's question.

The danger of riches.

[18] And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? [19] And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. [20] Thou knowest the commandments, *Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.* [21] And he said, All these have I kept from my youth up. [22] Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. [23] And when he heard this, he was very sorrowful: for he was very rich. [24] And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! [25] For it is easier for a camel to

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18 Compare the accounts of this incident in Matthew xix. 16, Mark x. 17. The accounts agree in substance, but differ as independent narratives would; *e.g.*, St. Mark describes the man as "running up and falling on his knees," and adds, "And Jesus looking upon him loved him"; St. Matthew makes the man ask, "Master, what good thing shall I do?" and Christ replies, "Why askest thou me concerning the good?" It is a good illustration of how much depends on the *memory* of the apostles and evangelists, as there is no question of the identity of the incidents recorded.

24 *How hardly*, literally, "with what repugnance."

25 There is no authority at all for supposing either that the "needle's eye" was a gate, or that we ought to read κάμιλον (cable) for κάμηλον. It is plain that a camel was used in proverbs for anything huge, for instance, in the phrase, "Straining at a gnat and swallowing a camel."

go through a needle's eye, than for a rich man to enter into the kingdom of God. [26]And they that heard it said, Who then can be saved? [27]And he said, The things which are impossible with men are possible with God. [28]Then Peter said, Lo, we have left all, and followed thee. [29]And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, [30]who shall not receive manifold more in this present time, and in the world to come life everlasting.

Christ teaches his disciples that he is going to suffer.

[31]Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. [32]For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: [33]and they shall scourge him, and put him to death: and the third day he shall rise again. [34]And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

He heals a blind man at Jericho.

[35]And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: [36]and hearing the multitude pass by, he asked what it meant. [37]And they told him, that Jesus of Nazareth passeth by. [38]And he cried, saying, Jesus, thou son of David, have mercy on me. [39]And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me [40]And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, [41]saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. [42]And Jesus said unto him, Receive thy sight: thy faith hath saved thee. [43]And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

35 Compare, as in *v.* 18, the narratives, Matthew xx. 29 and Mark x. 46. St. Matthew gives *two* blind men. Many ingenious and unnecessary explanations of the discrepancy have been suggested.

XIX.

Zacchaeus entertains Christ.

[1] And Jesus entered and passed through Jericho. [2] And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. [3] And he sought to see Jesus who he was; and could not for the press, because he was little of stature. [4] And he ran before, and climbed up into a scyamore tree to see him: for he was to pass that way. [5] And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. [6] And he made haste, and came down, and received him joyfully. [7] And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. [8] And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. [9] And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. [10] For the Son of man is come to seek and to save that which was lost.

The parable of the pounds.

[11] And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should imme-

9 *A son of Abraham, i.e.*, because he is a true son of Abraham, in spirit as well as by descent.

11 The object of the parable being to disabuse His followers of the idea that the kingdom of God would come at once, and to teach them that it would only come in full at Christ's *second* advent, the best interpretation of it is this: The nobleman is Jesus, the Son of God, who came to the world ("a distant country") to receive a kingdom there, and then returned for a time to heaven, leaving His special servants with various trusts for Him. He comes again a second time, when, having received the kingdom, He will call those servants to account, and will punish all who would not have Him to reign over them.

The meaning has been somewhat obscured by the idea that the parable was suggested by the Herod palace at Jericho, and really related the history of Archelaus going to Rome to receive a kingdom from Augustus.

diately appear. [12]He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. [13]And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. [14]But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. [15]And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. [16]Then came the first, saying, Lord, thy pound hath gained ten pounds. [17]And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. [18]And the second came, saying, Lord, thy pound hath gained five pounds. [19]And he said likewise to him, Be thou also over five cities. [20]And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: [21]for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. [22]And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: [23]wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? [24]And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. [25](And they said unto him, Lord, he hath ten pounds.) [26]For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. [27]But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

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13 The pound is the mina = £3 6*s.* 8*d.* '*Occupy*' = trade.

23 *Usury*—in the old sense 'interest,' money paid for the *use* of money.

The triumphal entry into Jerusalem.

[28]And when he had thus spoken, he went before, ascending up to Jerusalem. [29]And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, [30]saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. [31]And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. [32]And they that were sent went their way, and found even as he had said unto them. [33]And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? [34]And they said, The Lord hath need of him. [35]And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. [36]And as he went, they spread their clothes in the way. [37]And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; [38]saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. [39]And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. [40]And he answered and said unto them, I

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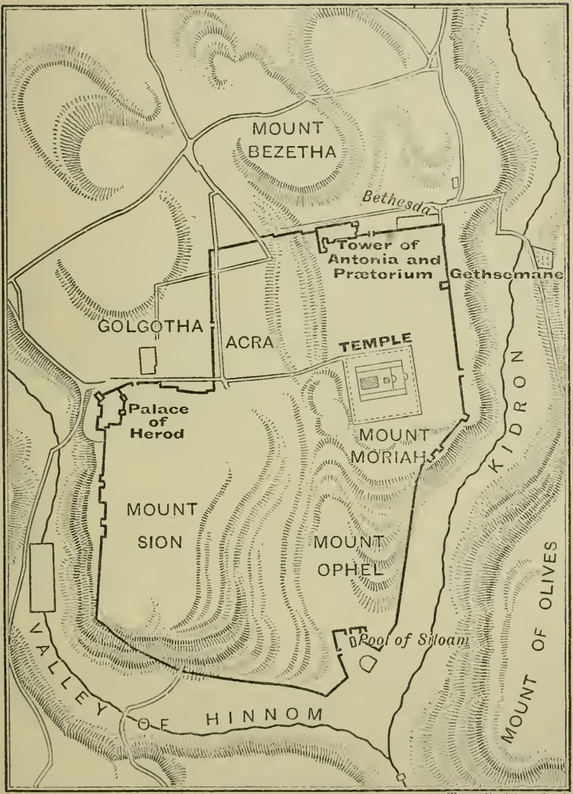
28 The triumphal entry into Jerusalem took place on Sunday, probably April the 2nd, in the year 30 A.D. The Crucifixion took place on the following Friday, the 7th of April. Christ had spent Saturday at Bethany. (John xii.)

37 Bethany was only two miles east of Jerusalem, separated from it by the Mount of Olives. On mounting the summit of this the whole extent of Jerusalem comes suddenly into view, and here the company of our Lord would be met by a crowd from the city who joined them in their cries of triumph. "Glory in the highest" is St. Luke's translation of the word 'Hosanna,' which meant literally 'Save now,' but from its use in Psalm cxviii. 25, which was sung as a processional hymn of joy on great festivals, had come to be a common cry of joy and triumph. The palm branches strewed in the way have given the name Palm Sunday to this day.



JERUSALEM IN THE TIME OF CHRIST.

tell you that, if these should hold their peace, the stones would immediately cry out.

[41] And when he was come near, he beheld the city, and wept over it, [42] saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. [43] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, [44] and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

The cleansing of the temple.

[45] And he went into the temple, and began to cast out them that sold therein, and them that bought; [46] saying unto them, It is written, *My house is the house of prayer:* but ye have made it a den of thieves.

[47] And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, [48] and could not find what they might do: for all the people were very attentive to hear him.

XX.

[1] And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the

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45 This was on the next day, Monday. (Mark xi. 12.) Cf. John ii. 14, from which Christ seems to have purged the temple in a similar way early in His ministry. The Court of the Gentiles was used as a regular market-place, especially for the sale of animals for sacrifice and for exchanging foreign money for Jewish, since none but Jewish money might be offered in the temple.

46 Isaiah lvi. 9.

1 Luke xx. and xxi. are occupied with the events of one day, probably Tuesday. First of all Christ is engaged in a series of controversies in the temple. (1) The priests and scribes demand His authority for what He does. Christ answers by a question about John the Baptist, and by the parable of the husbandmen. (2) Certain men (Herodians) ask whether it is lawful to give tribute to Caesar. (3) The Sadducees ask a question about marriage and the resurrection, and Christ puzzles them in turn by a question

Christ questioned (a) as to his authority.

elders, [2]and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? [3]And he answered and said unto them, I will also ask you one thing; and answer me: [4]The baptism of John, was it from heaven, or of men? [5]And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? [6]But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. [7]And they answered, that they could not tell whence it was. [8]And Jesus said unto them, Neither tell I you by what authority I do these things.

The parable of the husbandmen.

[9]Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. [10]And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. [11]And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. [12]And again he sent a third: and they wounded him also, and cast him out. [13]Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. [14]But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. [15]So they cast him out of the vineyard, and killed him. What

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meant to show the absurdity of their casuistry—how the Messiah can be the *son* of David if David calls Him *Lord*.

1 *Elders* here would mean members of the Sanhedrin, the national council. For an account of them and the scribes see p. 8. The "chief priests" were certain priestly families, especially that of Annas, which had acquired a prominent position at Jerusalem, partly through Roman patronage.

9 The householder in this parable is God, the vineyard Israel, the husbandmen the priests and teachers of Israel. God sent His prophets, and the priests rejected them. He now sends His Son, and Him they will reject; so that God will take the vineyard from them.

therefore shall the lord of the vineyard do unto them? [16]He shall come and destroy these husbandmen, and shall give the vineyard to others.

And when they heard it, they said, God forbid. [17]And he beheld them, and said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* [18]whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

(b) As to tribute to Caesar.

[19]And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. [20]And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. [21]And

16 Christ's hearers recognize the application of the parable to themselves, and Christ proceeds, using Psalm cxviii. 22, "That son whom the husbandmen rejected is like the stone the builders rejected, which afterwards became the head corner-stone. Whoever shall find cause of stumbling in him shall be broken; but whoever shall be visited with his vengeance will be ground to powder." The passage in Psalm cxviii. meant primarily the Jewish people by the stone rejected by the builders—*they* had been rejected by all the earth, but God was going to make them the chief nation. Our Lord now applies it to Himself, and carries on the metaphor. Cf. note on iii. 4, where it is explained that words spoken in the prophets primarily of the people of Israel were supposed to have a further mystical reference to the Messiah.

21 The question came from the Herodians. (Mark xii. 13.) The first question had failed to compromise Christ religiously; they now try to compromise Him either with the Roman governor or the people politically. If He said tribute was right the people would refuse Him for the Messiah—since the Messiah was to free them from the Roman yoke. If He said it was wrong He could be accused as a revolutionary before Pilate. The Herodians were a party of men who religiously held Sadducee doctrines, and politically believed that the rule of the Herod family was the best compromise they could obtain between independence and the Roman yoke. They had been started by Menahem in the time of Hillel.

Our Lord's reply was singularly skilful, because it was a doctrine of the schools that "a king is master where his money is current." For this very reason the Jews kept their own money, and would they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: [22]Is it lawful for us to give tribute unto Caesar, or no? [23]But he perceived their craftiness, and said unto them, Why tempt ye me? [24]Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. [25]And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. [26]And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

(c) As to marriages and the resurrection.

[27]Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, [28]saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. [29]There were therefore seven brethren:

allow no other in the temple, because this was a sign that the "theocracy" still existed. The currency of two kinds of money showed exactly what our Lord wanted to teach—that we belong to *two* societies, civil and religious, and the duties we owe them need not interfere with one another.

21 *Person, i.e.*, outward appearance, show of power.

27 *Sadducees.* These were a party whose most prominent tenet in the time of Christ was a denial of the resurrection and the future world. According to one account their name is connected with a founder Sadoc, but in all probability they are the "Zaddikim" or "Righteous," by claiming which name they meant that they believed in righteousness of *conduct*—in justice, mercy, truth—as opposed to the ceremonialism of Pharisees. See p. 9. These views suited the richer portion of the population, who were conservative in politics, opposed to the fanaticism of stricter Jews, and imbued with Greek culture and scepticism. The high-priesthood was in the hands of the Sadducee family of Annas.

Notice how our Lord gives them first the *real* answer to their puzzle—"Marriage is a law not for heaven, but for earth"—and then, as if this were too high for them to understand, confounds them with a verbal subtlety exactly like their own. The object of the Sadducees was simply to refute Christ, on a point where He agreed with their Pharisee opponents.

28 This law is from Deut. xxv. 5. It is called the *levirate* law, from Lat. *levir*, a brother-in-law.

and the first took a wife, and died without children. [30] And the second took her to wife, and he died childless. [31] And the third took her; and in like manner the seven also: and they left no children, and died. [32] Last of all the woman died also. [33] Therefore in the resurrection whose wife of them is she? for seven had her to wife. [34] And Jesus answering said unto them, The children of this world marry, and are given in marriage: [35] but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: [36] neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. [37] Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord *the God of Abraham, and the God of Isaac, and the God of Jacob.* [38] For he is not a God of the dead, but of the living: for all live unto him.

Christ puts a question to the Jews.

[39] Then certain of the scribes answering said, Master, thou hast well said. [40] And after that they durst not ask him any question at all. [41] And he said unto them, How say they that Christ is David's son? [42] And David himself saith in the book of Psalms, *The Lord said unto my Lord, Sit thou on my right hand,* [43] *till I make thine enemies thy footstool.* [44] David therefore calleth him Lord, how is he then his son?

[45] Then in the audience of all the people he said unto

37–42 Both the arguments used here by our Lord, based on Ex. iii. 6 and Ps. cx. 1, would seem to us to admit of very simple answers; *e.g.*, to the latter we might say, "As man Christ is son of David, as God He is David's Lord." But we must remember that they are addressed to Jews, and depend for their force on the very casuistical Jewish method of interpretation. The second argument is addressed to their false ideas of the Messiah. If the Messiah was merely a great conqueror like David why should David call Him Lord? Compare note on iii. 4 for the Jewish interpretation of Scripture.

37 *In the bush* means "in the episode of the Bush," the name given to the part of the book of Exodus from which the passage is taken.

his disciples, [46]Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; [47]which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

XXI.

The widow's mites.

[1]And he looked up, and saw the rich men casting their gifts into the treasury. [2]And he saw also a certain poor widow casting in thither two mites. [3]And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: [4]for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[5]And as some spake of the temple, how it was adorned

46 See notes on xi. 43 and xiv. 7.

47 *Devour widows' houses, i.e.*, as legal guardians of their property.

1 *Treasury, i.e.* the great chests into which the people put their offerings. They stood in the court of the Israelites.

5 As we see from Mark xiii., Christ is now leaving the temple for Bethany, and the discourse beginning at verse 8 was spoken on the mount of Olives. The disciples were startled by the very definite prophecy of the destruction of the temple, which was blasphemy according to the Sanhedrin, and would have brought death on the prophet; and they ask our Lord when it is to come to pass. In the prophecy following we have the destruction of the temple treated as "the beginning of the end," and our Lord passes from the former event to speak of His second advent. Doubtless the apostles and early Christians thought they would come at the same time; and the thoughts of the apostles, as they listened to Christ's prophecy, partly explain why He treated the destruction of Jerusalem as the beginning of the end, the punishment of the Jews as the beginning of the judgment. The apostles understood now that some calamity, even death, was coming upon our Lord, but they believed that shortly after He would be revealed as the Messiah, would establish His kingdom, and take vengeance on those who had not received him. With this vengeance they naturally associated the prophesied destruction of Jerusalem, and they thought his "coming again" would be at the same time. But in *v.* 24 we have a clear intimation that the two events are separated by a period of time.

The first part of the prophecy, down to verse 24, plainly refers

The destruction of Jerusalem and the end of the world.

with goodly stones and gifts, he said, [6]As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [7]And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? [8]And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. [9]But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. [10]Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: [11]and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. [12]But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. [13]And it shall turn to you for a testimony. [14]Settle it therefore in your hearts, not to meditate before what ye shall answer: [15]for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. [16]And ye shall be betrayed both by parents, and brethren,

to the destruction of Jerusalem. "The first signs," says our Lord, "will be false Christs, wars, earthquakes, famines. You yourselves will be persecuted. When you see Jerusalem surrounded with armies (*v.* 20) fly to the mountains. For Jerusalem will be subjected to the Gentiles till the times of the Gentiles be fulfilled."

Jerusalem fell in A.D. 70, and the whole city and temple were rased by order of Titus. A million Jews are said to have fallen in the war, and 100,000 were sold as slaves. But the Christians obeyed literally the command of verse 21, and fled to the mountains of Moab, so that the greater part of the Palestinian church survived. For an account see Josephus, *Bell. Jud.* v.

8 *And the time draweth near.* This is part of the speech of the false Christ.

12 *Synagogues*, *i.e.* before the local elders for excommunication and scourging.

13 "This will happen to you that you may bear witness of me" before these 'kings and rulers.'

and kinsfolks, and friends; and some of you shall they cause to be put to death. [17]And ye shall be hated of all men for my name's sake. [18]But there shall not an hair of your head perish. [19]In your patience possess ye your souls. [20]And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. [21]Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. [22]For these be the days of vengeance, that all things which are written may be fulfilled. [23]But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. [24]And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[25]And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; [26]men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. [27]And then shall they see the Son of man coming in a cloud with power and great glory. [28]And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. [29]And he spake to them a parable; Behold the fig tree, and all the trees; [30]when they now shoot forth, ye see and know of your own selves that summer is now

19 "By your patience ye shall win [*i.e.* save] your souls" (or "lives"), meaning the same as "He that shall endure unto the end, the same shall be saved."

25 From this point our Lord proceeds to speak of the signs of His second coming to establish finally His kingdom upon earth, but verse 32 can refer only to the destruction of Jerusalem. St. Mark adds a verse which explains why Christ leaves the prophecies of the two events blended: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii. 32.)

nigh at hand. [31]So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [32]Verily I say unto you, This generation shall not pass away, till all be fulfilled. [33]Heaven and earth shall pass away: but my words shall not pass away. [34]And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. [35]For as a snare shall it come on all them that dwell on the face of the whole earth. [36]Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[37]And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. [38]And all the people came early in the morning to him in the temple, for to hear him.

XXII.

[1]Now the feast of unleavened bread drew nigh, which is called the Passover. [2]And the chief priests and scribes sought how they might kill him; for they feared the people.

[3]Then entered Satan into Judas surnamed Iscariot,

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1 *Passover.* The English name for this festival was invented by the translator Tyndall to represent the original Hebrew word which referred to the 'passing over' of the houses of the Israelites when the firstborn of the Egyptians were slain. (See Exodus xii. 27.) It lasted from the 14th to the 21st of the month Nisan (March-April), and began the religious year. On the 13th every head of a family carefully gathered every trace of leaven or leavened bread in his house and burnt it in the open air; and during the feast they ate nothing but unleavened bread. Hence the other name for it, "the feast of unleavened bread."

3 Wednesday Christ spent in retirement at Bethany, and on that day probably the treason of Judas took place. Christ was betrayed for thirty silver shekels, about £6 5s., the ordinary price of a slave. On the Wednesday there was a feast in the house of Simon the leper at Bethany, and Judas was rebuked by Christ. (John xii. 4.)

Judas betrays Christ.

being of the number of the twelve. [4]And he went his way, and communed with the chief priests and captains, how he might betray him unto them. [5]And they were glad, and covenanted to give him money. [6]And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

The Last Supper.

[7]Then came the day of unleavened bread, when the passover must be killed. [8]And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. [9]And they said unto him, Where wilt thou that we prepare? [10]And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. [11]And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? [12]And he shall shew you a large upper room furnished: there make ready. [13]And they went, and found as he had said unto them: and they made ready the passover.

[14]And when the hour was come, he sat down, and the twelve apostles with him. [15]And he said unto them, With desire I have desired to eat this passover with you before I suffer: [16]for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. [17]And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: [18]for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

[19]And he took bread, and gave thanks, and brake it,

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7 This day, Thursday, was the 14th Nisan according to the synoptic gospels, and therefore the day on the evening of which the paschal lamb was eaten. But St. John (xix. 14 and xviii. 28) speaks of the day of the crucifixion as the Passover Day, and allusions in the other gospels seem to confirm this. If the evening of the Last Supper was the beginning of Nisan 15th, it is scarcely credible that the arrest would have been allowed that night, or the meeting of the Sanhedrin in the early morning.

8 They had to buy the lamb, take it to the temple, and have it offered there by the priest on the altar of burnt-offerings.

19 We must compare the last supper of our Lord with the usual Passover ceremonies. (1) Firstly, the president blessed the cup of

The Holy Communion instituted.

and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. [20]Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

[21]But, behold, the hand of him that betrayeth me is with me on the table. [22]And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! [23]And they began to enquire among themselves, which of them it was that should do this thing.

The disciple's jealousy.

[24]And there was also a strife among them, which of them should be accounted the greatest. [25]And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. [26]But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. [27]For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. [28]Ye are they which have continued with me in my temptations. [29]And I appoint unto you a kingdom, as my Father hath appointed unto me; [30]that ye may eat and drink at my table in my

wine and gave it to the rest. It was over this that our Lord said, "Take this and divide it among yourselves." (2) Then bitter herbs and unleavened bread were set before them, and one asked, "What mean ye by this ceremony?" To which the president replied, "This is the Passover which we eat because God passed over the houses of our fathers in Egypt," and "we eat these bitter herbs because the Egyptians made the lives of our fathers bitter in Egypt." After they had sung Psalms cxiii., cxiv. (the "Hallel"), and had drunk of the "second cup," the president ate of the bread and herbs. It was here that our Lord instituted the communion of bread. "This is my body which is given for you." (3) Then the lamb was eaten, and the real Passover concluded. (4) After this came the third cup—"the cup of blessing"—and it was over this that our Lord instituted the communion of wine. "This cup is the New Testament (*i.e.* covenant) in my blood which is shed for you." (4) Afterwards came the fourth cup, and the second part of the Hallel—Psalms cxv.-cxviii.

25 *Benefactors*, a special Persian title of honour.

kingdom, and sit on thrones judging the twelve tribes of Israel.

Peter warned.

[31]And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: [32]but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. [33]And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. [34]And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[35]And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. [36]Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. [37]For I say unto you, that this that is written must yet be accomplished in me, *And he was reckoned among the transgressors:* for the things concerning me have an end. [38]And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

The Agony in the Garden.

[39]And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. [40]And when he was at the place, he said unto them, Pray that ye enter not into temptation. [41]And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, [42]saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. [43]And there appeared an angel unto him from heaven, strengthening him. [44]And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. [45]And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

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31 *Sift as wheat, i.e.*, prove, as it were, with a winnowing fan, whether you are like true grain or like the chaff which the wind carries away.

37 Isaiah liii. 12.

40 *The place*, the garden called Gethsemane at the foot of the Mount of Olives.

[46]and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

The arrest. [47]And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. [48]But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? [49]When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? [50]And one of them smote the servant of the high priest, and cut off his right ear. [51]And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

[52]Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? [53]When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

[54]Then took they him, and led him, and brought him

51 *Suffer ye thus far,* addressed to the disciples, meaning 'cease,' 'let that be all.'

52 *Captains of the temple, i.e.*, officers of the guard which kept order in the temple.

54 *The high priest's house*, first to the house of Annas, as we see by comparing the four gospels, and then to the house of Caiaphas, the legal high priest. Annas had been deposed by the Romans, but Caiaphas was his son-in-law.

The house of Caiaphas must have comprised a main building with two wings, which enclosed a quadrangle or atrium. In one of the halls opening into this Caiaphas examined Christ, while the soldiers and servants crowded round a fire lit in the centre of the atrium. Peter was admitted into the atrium through the good offices of another disciple with some influence—possibly St. John himself.

The Jewish trial of our Lord comprises two parts: (1) The high priest questioned Him "of His disciples and of His doctrine." (2) About daybreak the Sanhedrin is assembled in the house of Caiaphas to try Him officially. Failing to find evidence against Him the high priest exercises his right of putting the prisoner on oath, and our Lord is condemned to death on the word of His own mouth that He is the Son of God.

The events in *v.* 54-65 happened during the night in the high priest's house; *v.* 66-71 narrate the formal trial before the Sanhedrin, which could not meet legally in the night.

into the high priest's house. And Peter followed afar off. [55]And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. [56]But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. [57]And he denied him, saying, Woman, I know him not. [58]And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. [59]And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. [60]And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. [61]And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. [62]And Peter went out, and wept bitterly.

Peter's denial of Christ.

[63]And the men that held Jesus mocked him, and smote him. [64]And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? [65]And many other things blasphemously spake they against him.

Christ mocked.

[66]And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, [67]Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: [68]and if I also ask you, ye will not answer me, nor let me go. [69]Hereafter shall the Son of man sit on the right hand of the power of God. [70]Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. [71]And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Trial before the Sanhedrin.

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59 *A Galilaean,* known by the dialect he spoke. The Galilaeans did not pronounce gutturals rightly.

68 *i.e.*, if I ask you whether I am the Christ.

70 *Ye say that I am, i.e.*, "Yes."

XXIII.

Christ before Pilate,

[1] And the whole multitude of them arose, and led him unto Pilate. [2] And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. [3] And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. [4] Then said Pilate to the chief priests and to the people, I find no fault in this man. [5] And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. [6] When Pilate heard of Galilee, he asked whether the man were a Galilaean. [7] And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

[8] And when Herod saw Jesus, he was exceeding glad:

1 The Sanhedrin could not condemn to death on their own authority. Therefore they lead Jesus to the "hall of judgment" or praetorium of the Roman governor, where Pilate was staying at the time to be ready to repress any disorder during the Passover. Except during the feasts he lived at Caesarea. The praetorium formed a part of the tower of Antonia, and adjoined the temple walls on the north side. Jesus was then led inside the praetorium, while His accusers stand outside below the steps which led into the hall, because they would be rendered "unclean" for the Passover if they entered a building defiled by heathen images or leaven. Pilate humours them, and while he examines Jesus comes outside every time he wants to speak to the accusers.

For Pilate see p. 6. His desire to release Christ is partly due to his hatred of the Jews. He had introduced Roman standards (which were symbols of idolatry) into the city, and had used the temple treasure without leave of the Sanhedrin. Many riots and much bloodshed had resulted. The accusers of our Lord knew well what treatment any distinctly Jewish charge would obtain from him, and therefore they charged Christ with sedition against Caesar. It was through fear of the name of Tiberius that he was induced to pass sentence of death. (John xix. 12, "If thou let this man go, thou art not Caesar's friend.")

7 *Herod*, *i.e.*, Herod Antipas. See p. 4. The ground of enmity between him and Pilate (*v.* 12) was the general suspicion of all in Syria that Herod was the spy of Tiberius.

for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. [9]Then he questioned with him in many words; but he answered him nothing. [10]And the chief priests and scribes stood and vehemently accused him. [11]And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

before Herod,

[12]And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

and before Pilate a second time.

[13]And Pilate, when he had called together the chief priests and the rulers and the people, [14]said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those thing whereof ye accuse him: [15]no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. [16]I will therefore chastise him, and release him. [17](For of necessity he must release one unto them at the feast.) [18]And they cried out all at once, saying, Away with this man, and release unto us Barabbas: [19](who for a certain sedition made in the city, and for murder, was cast into prison.) [20]Pilate therefore, willing to release Jesus, spake again to them. [21]But they cried, saying, Crucify him, crucify him. [22]And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. [23]And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. [24]And Pilate gave sentence that it should be as they required. [25]And he released unto

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15 *Is done unto him*, better "hath been done by him."

17 This verse is omitted in the R.V.

23 *Instant*, urgent.

25 St. Luke's account of the trial before Pilate is short. Notice that he omits (1) the conversation between Pilate and Christ (John xviii. 33-38); (2) the intervention of Pilate's wife and

them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

Christ led to crucifixion.

[26] And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

[27] And there followed him a great company of people, and of women, which also bewailed and lamented him. [28] But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. [29] For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. [30] Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. [31] For if they do these things in a green tree, what shall be done in the dry?

The crucifixion.

[32] And there were also two other, malefactors, led with him to be put to death. [33] And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Pilate's washing his hands (Matt. xxvii. 19–25); (3) the scourging and the final threat of the Jews that they would accuse Pilate of treason to Tiberius. (John xix. 1–16.)

26 Cyrene is in North Africa. Crucifixion was a punishment never imposed by Jewish law, and only on slaves and provincials by the Romans. The cross was made of two trunks of trees fastened so as to form the letter T. The prisoner bore this himself to the place of execution, together with a placard stating his crime. Before the body was nailed to the cross a cup of wine with myrrh was given the prisoner to deaden his pain.

The Jewish place of execution was a hill, rounded at the top, and on that account called Golgotha, or "the place of a skull," outside the gate of Ephraim, on the west side of the city. It was a place where many of the richer citizens had their tombs. It was less than a mile from the Praetorium, along the road now called the Via Dolorosa, leading through the lower quarter of the city.

31 Our Lord is obviously using some Jewish proverb, meaning to say that there are still darker days coming upon Jerusalem. "If you weep at what they do while Jerusalem still flourishes, what will you do in the day of its destruction?"

[34]Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. [35]And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. [36]And the soldiers also mocked him, coming to him, and offering him vinegar, [37]and saying, If thou be the king of the Jews, save thyself. [38]And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

The two malefactors.

[39]And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. [40]But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? [41]And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. [42]And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. [43]And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

[44]And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. [45]And the sun was darkened, and the veil of the temple was rent in the midst.

Christ dies.

[46]And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

[47]Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. [48]And all the people that came together to that sight,

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34 The clothes belonged to the soldiers by custom.

36 *Vinegar*—the sour wine drunk by the soldiers.

43 *Paradise* was a Persian name for a "royal garden," and was used by the Jews first for the garden of Eden, and afterwards for heaven.

44 *The sixth hour*, *i.e.*, noon. Our Lord was crucified about mid-day according to St. John, but about nine o'clock according to St. Mark, and died about three in the afternoon.

45 *Veil*, *i.e.*, the curtain which divided the Holy Place from the Holy of Holies.

beholding the things which were done, smote their breasts, and returned. [49]And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The burial of Christ.

[50]And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: [51](the same had not consented to the counsel and deed of them:) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. [52]This man went unto Pilate, and begged the body of Jesus. [53]And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. [54]And that day was the preparation, and the sabbath drew on. [55]And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. [56]And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

XXIV.

The resurrection.

[1]Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the

50 *Counsellor*, *i.e.*, member of the Sanhedrin. Arimathaea was probably the same as Ramah in Mount Ephraim. Joseph's tomb would be close to Calvary. Like most Jewish tombs, it consisted of two grottoes in the rock, the inner one for the body, the outer for mourners to weep in. The whole was closed with a heavy stone to keep out wild beasts. In our Lord's case this stone was sealed with the seal of the Sanhedrin and watched by officers of the Sanhedrin, for Pilate refuses to lend Roman soldiers. Nicodemus helped in the burial of Christ, bringing myrrh and aloes in which to steep the linen that bound the body.

54 *The preparation*, *i.e.*, the eve of the Sabbath, doubly holy because it was during the Passover.

1 This was on the Sunday, when our Lord, according to Jewish reckoning, had been three days in the tomb. A comparison of all four evangelists seems to show that as soon as the women saw the stone rolled away Mary Magdalene ran for Peter and John, while the others stayed, went into the tomb, and saw the angels. Hastening away they saw Jesus, as Mary Magdalene also saw Him separately. St. Luke does not mention these appearances of Jesus.

spices which they had prepared, and certain others with them. [2]And they found the stone rolled away from the sepulchre. [3]And they entered in, and found not the body of the Lord Jesus. [4]And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: [5]and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? [6]He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, [7]saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. [8]And they remembered his words, [9]and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. [10]It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. [11]And their words seemed to them as idle tales, and they believed them not. [12]Then arose Peter, and ran unto the sepulchre: and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Christ appears to two disciples going to Emmaus,

[13]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. [14]And they talked together of all these things which had happened. [15]And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. [16]But their eyes were holden that they should not know him. [17]And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? [18]And the one of them, whose name was Cleopas,

13 Emmaus is not known certainly. St. Luke only records (1) this appearance of Christ to the two disciples; (2) an appearance to Peter (*v.* 34); (3) an appearance the same day to ten apostles (*v.* 36); (4) the Ascension, which took place forty days after (*v.* 50). From the silence of St. Luke we should gather that (3) and (4) took place on the same day, but the words *and carried up into heaven*, in *v.* 51, are omitted by some MSS.

18 *Cleopas.* The other was possibly St. Luke himself.

answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? [19] And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: [20] and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. [21] But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. [22] Yea, and certain women also of our company made us astonished, which were early at the sepulchre; [23] and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. [24] And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. [25] Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: [26] ought not Christ to have suffered these things, and to enter into his glory? [27] And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. [28] And they drew nigh unto the village, whither they went: and he made as though he would have gone further. [29] But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. [30] And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. [31] And their eyes were opened, and they knew him; and he vanished out of their sight. [32] And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? [33] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, [34] saying, The Lord is risen indeed, and hath appeared to Simon. [35] And they told what things were done in the way, and how he was known of them in breaking of bread.

and to Peter,

[36]And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. [37]But they were terrified and affrighted, and supposed that they had seen a spirit. [38]And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? [39]Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. [40]And when he had thus spoken, he shewed them his hands and his feet. [41]And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? [42]And they gave him a piece of a broiled fish, and of an honeycomb. [43]And he took it, and did eat before them. [44]And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. [45]Then opened he their understanding, that they might understand the scriptures, [46]and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: [47]and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. [48]And ye are witnesses of these things. [49]And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. [50]And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. [51]And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. [52]And they worshipped him, and returned to Jerusalem with great joy: [53]and were continually in the temple, praising and blessing God. Amen.

and to the Eleven.

The Ascension.

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49 *The promise of the Father*, *i.e.*, that the Holy Ghost, the Comforter, should come upon them, fulfilled on the day of Pentecost.

APPENDICES

THE REVISED VERSION OF ST. LUKE

The following are the most important differences between the Authorised Version of 1611 and the Revised Version of 1881 in St. Luke's Gospel:

A.V.	R.V.
i. 54. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.	He hath holpen Israel his servant, That he might remember mercy (As he spake unto our fathers) Toward Abraham and his seed for ever. [*v.* 70 is in like manner marked as a parenthesis.]
ii. 1. That all the world should be taxed.	That all the world should be enrolled.
14. And on earth peace, good will toward men.	And on earth peace among men, in whom he is well pleased.
49. About my Father's business.	In my Father's house.
v. 36. No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.	No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
vi. 1. On the second sabbath after the first.	On a sabbath.
16. Judas the brother of James.	Judas the son of James.
35. Lend, hoping for nothing again.	Lend, never despairing.
vii. 30. Rejected the counsel of God against themselves.	Rejected for themselves the counsel of God.
viii. 26. Gadarenes.	Gerasenes.

46. Virtue is gone out of me.	Power had gone forth from me.
ix. 35. This is my beloved Son.	This is my Son, my chosen.
55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.	But he turned and rebuked them. And they went to another village.
x. 15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.	And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down unto Hades.
21. Rejoiced in spirit.	Rejoiced in the Holy Spirit.
xi. 2. Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us And lead us not into temptation; but deliver us from evil.	Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.
41. Give alms of such things as ye have.	Give for alms those things which are within.
xvi. 9. Make to yourselves friends of the mammon of unrighteousness.	Make to yourselves friends by means of the mammon of unrighteousness.
xvii. 1. It is impossible but that offences will come.	It is impossible but that occasions of stumbling should come.
36. Two men shall be in the field; the one shall be taken, and the other left.	[Omitted.]
xix. 13. Occupy till I come.	Trade ye herewith till I come.
xx. 37. Moses shewed at the bush.	Moses shewed, in the place concerning the Bush.
xxii. 20. This cup is the new testament in my blood, which is shed for you.	This cup is the new covenant in my blood, even that which is poured out for you.
xxiii. 17. For of necessity he must release one unto them at the feast.	[Omitted.]

THE USE OF THE OLD TESTAMENT IN ST. LUKE

St. Luke, writing primarily for Gentile converts, does not make so many direct references to the Old Testament as, *e.g.*, St. Matthew. Of course, in reporting the words of our Lord and others he often refers to the Old Testament, but otherwise he only quotes on two occasions. In ii. 23 he quotes the law (Exodus xiii. 2)—"Every male that openeth the womb shall be called holy to the Lord"—together with Lev. xii. 2, showing that Mary fulfilled the law of purification; and in iii. 4 he quotes of John the Baptist (Isaiah xl. 3): "The voice of one crying in the wilderness," &c.

Our Lord quotes directly from the Old Testament in the following instances:

iv. 4, 8, 12. Three passages from Deuteronomy (viii. 3, vi. 13, vi. 16) in answer to the tempter.

iv. 18. From Isaiah lxi. 1: "The Spirit of the Lord is upon me," &c., which Christ applies to Himself, thereby claiming to be the Messiah, as the passage was recognized as Messianic.

vii. 27. From Malachi iii. 1: "Behold, I send My messenger," &c., which Christ applies to John the Baptist.

x. 27. From Deut. vi. 5 and Lev. xix. 18: "Thou shalt love the Lord thy God," &c.

xviii. 20. From Exodus xx. (the commandments): "Do not commit adultery," &c.

xix. 46. From Isaiah lvi. 9: "My house is the house of prayer."

xx. 17. From Psalm cxviii. 22: "The stone which the builders rejected," &c., which Christ applies to Himself.

xx. 37, 42. In argument with the Jews he uses Exodus iii. 6: "The God of Abraham, the God of Isaac, the God of Jacob"; and Psalm cx. 1: "The Lord said unto my Lord."

xxii. 37. From Isaiah liii. 12: "And he was numbered among the transgressors," which Christ quotes as a prophecy concerning Himself.

Our Lord also uses many illustrations from the Old Testament.

vi. 3 (David taking the shewbread: 1 Samuel xxi.); x. 12, xvii. 29, 32 (the punishment of Sodom and deliverance of Lot: Gen. xix.); xi. 30 (the sign of Jonah); xi. 51 (the slaying of Zacharias: 2 Chron. xxiv. 20); xvii. 25 (the indifference of the world in Noah's day: Gen. vii.); xi. 31 (the queen of Sheba).

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* The Synopsis, page 16, is the best complete index, but it is often found convenient to have grouped the subjects given in this index.

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It will be noticed that of these twenty parables only four have special primary reference to the Jewish nation. See p. 2. As writing for Gentiles, St. Luke records especially teaching that applies to all humanity.

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AUTHORISED VERSION

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Allow = approve	81
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Cousin = kinswoman	28
Dayspring = dawn	32
Doctors = teachers	36
Hale = drag	86
Holpen = helped	30
Instant = urgent	123
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